

DESTINY

The Magazine of National Life



AUTUMN'S ROBE OF GLORY

"He Hath Covered Me With The Robe Of Righteousness"

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The Blessings of the Open Book

WHEREVER God's people go, as long as the Bible remains open in their hands, they will possess true liberty and freedom. But the Bible is open only to the nations who accept and keep its precepts. As a people we are turning away from its instructions and the Bible is rapidly becoming a closed book in our land.

Because our nation has neglected the Bible, we are swiftly moving toward the adoption of the doctrines of totalitarianism, with the accompanying regimentation, controls and oppression of individual initiative and private enterprise. Before it becomes too late, let us return to the Open Book, to its teachings of faith and freedom for the individual, for upon its precepts we can build lasting prosperity and world-wide peace. Any other foundation is but shifting sand.

The Robe of Righteousness

THE GLORY of the autumn is annually manifested in rainbow hues as its colors are lavishly spread over the fall landscape. This is the time of year that nature decks herself in her most gorgeous garb and those who previously gave little notice to the scenery now pause to marvel at the profusion of colorful tints so pleasing to behold.

Just as the transformed scenery compels men to pause and gaze, as nature decks herself in the finery of her fall attire, so the Lord has decreed that all peoples and nations will pause and marvel when His Kingdom people put on their robe of righteousness. Following the proclamation of the acceptable year of the Lord and the day of His vengeance, the call goes out to comfort all who mourn: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61: 3).

God's people are to be manifested before all the world as His Kingdom and their glorification will be seen and acknowledged by all those who have despised them, for God declares the day is coming when as He says through His prophet: "I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isa. 61: 8-9).

Isaiah is prophetically led to put the following words into the mouth of God's people to be spoken by them in the day of their great rejoicing: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61: 10).



Clothed with the garments of salvation! Covered with the robe of righteousness! How remarkable that the Prophet Isaiah was inspired to express in this manner the two phases of the Gospel, both of which are essential and must be fully accepted by God's people before their glorification can come. The Gentiles will not be able to turn to them for leadership until they don the robe of righteousness.

Jesus Christ prepared the garments of salvation when He died for the remission of sins and all who are to find grace in the sight of the Lord must be clothed with this garment. But it will not be until His Kingdom people are covered with the robe of righteousness — that is, obeying all of His laws — that the nations will observe their walk in holiness and the kings of the earth will acknowledge their glory. At that time they will be called: "The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken" (Isa. 62: 12).

The importance of the Gospel of the Kingdom cannot be too strongly stressed, while that of salvation must not be ignored, for together they complete Israel's required wardrobe to be worn during the coming New Order of the Ages. Isaiah likens their adornment in that day to a joyful marriage occasion, "as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61: 10).

Then, and only then, will His people respond to the call: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." This will lead to the eventual triumphant result: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God . . . as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62: 2-5).

F·O·R·E·W·O·R·D

AS YOU READ DESTINY it will be helpful to bear in mind that as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. That the ten-tribed Kingdom, or House, of Israel is distinct and separate from Jewry is a recognized fact. The *Jewish Chronicle* for May 2, 1879 stated, "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days, and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if this people are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenant, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right, then there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of

appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they too have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in whole-hearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this fact (Jer. 31:35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the proph-

ecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

DESTINY is a magazine published by plain Americans who have seriously studied God's Word and have seen His hand in American and world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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This Month's Cover

PLAYING GOLF AT JACKSON, NEW HAMPSHIRE

DESTINY

REGISTERED U. S. PATENT OFFICE

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The March of History...

Fateful Decisions UNKNOWN TO THE Kremlin and the leaders of heathen nations joined together with Moscow against God's people, the day they finally perfect their aggressive plans their doom will be sealed. It will be a day of ominous portent when Gog and the hordes confederated under his leadership elect to strike in a sudden thrust as they send their armed hosts forth to conquer.

Important conferences took place in Moscow in August of this year and *Facts On File* (Vol. XII, No. 616, p. 261) reports on this significant development as follows:

"A Chinese Red delegation headed by Premier-Foreign Minister Chou En-lai arrived in Moscow August 17 for the first open conference between Soviet and Red Chinese leaders since January 1950. Their talks were expected to cover the Korean war, its economic drain on Red China, Red policy toward Japan and Russo-Red Chinese relations in general, now governed by a 1950 Treaty of Alliance and Friendship. Chou was accompanied by Red China's Deputy Chief of Staff General Sou Un. His delegation began its meetings with Soviet leaders August 18, saw Premier Joseph Stalin August 20."

This conference was used as the occasion for announcing, on August 20, 1952, that an important meeting would take place on October 5, 1952 when the Communist Party would be reorganized at the first Party Congress since before World War II. The date of this announcement is just one year before August 20, 1953, the termination of the Consummation of the Age according to Great Pyramid prophecy.

Since the conference already referred to convened in Moscow, Prime Minister Stalin has received the premier of the Soviet-Allied Mongolian People's Republic, U. Tsedenbal (Friday, September 5th). This Mongolian premier arrived in Moscow on August 28, apparently to take part in the current Soviet-Red China talks.

The Psalmist had just such a conference in mind, in which steps would be taken by the enemies of God which would lead to their ultimate overthrow, when he asked the question:

"Why do the heathen rage, and the people imagine [meditate or plot] a vain thing [*i.e.*, in vain]?" (Ps. 2: 1.)

Soviet Russia, Red China and their heathen allies are

not considering that their plotting is in vain, but the Psalmist records God's appraisal of what they are planning:

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Ps. 2: 2-3.)

Here we have a perfect description of the present situation, for the desire on the part of the Soviet rulers is to destroy all amicable relations with the West which would ordinarily exist in normal times of peace and to move in every possible way to undermine the influence and power of the people of God.

However, while the evil men in the Kremlin map out their cunning schemes by which they expect to seize world control, God's reaction is given by the Psalmist:

"He that sits in the heavens laughs: the Lord makes sport of them. Then will he speak to them in his wrath, and terrify them in his fury." (Ps. 2: 4-5, *Smith & Goodspeed Trans.*)

We know that closely associated with the Great Day of His Wrath, and just preceding God's move in fury against His foes, is a final decision to be made by the enemy, Gog and his hordes, in their plans to consummate their program of evil aggression (see the article, "The Day of Vengeance," this issue). The question to ponder is whether or not Moscow has now called together the members of the great confederacy for a conference that will lead to the issuance of orders that will not only cause the laughter in heaven that will be most disconcerting to these evil men, but will also precipitate moves on God's part when He brings forth the weapons of His indignation. Can it be that the gathering of the foes of righteousness in Moscow is a major signal to the watchers that God will soon speak to His enemies in His wrath and terrify them in His fury?

It will be well to observe very closely the moves Soviet Russia and her allies will make as a result of these conferences, for the Psalmist speaks of such counsel being taken and calls upon God:

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden

ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederated against thee." (Ps. 83: 1-5.)

After listing the ancient names of the nations involved in this great confederacy, the Psalmist implores God for His aid:

"So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is Jehovah, art the most high over all the earth." (Ps. 83: 15-18.)

This petition by the Psalmist is answered by the Lord through the Prophet Ezekiel where He promises to do this very thing when Gog moves against His people. The crafty counsel of which the Psalmist speaks is the evil thought that Ezekiel declares Soviet Russia (Gog) will have when he states:

"It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." (Ez. 38: 10-11.)

It behooves us to be alert and watching, for the momentous days of which the Psalmist and Ezekiel were speaking are now at hand and the present counsel being taken in the conferences in Moscow may well be those at which these fateful decisions will be made.

Political Wisecracks THERE HAS never been a time in the history of our nation when there was a greater need than now for the highest possible type of statesmanship. The problems confronting our nation today, both domestic and foreign, are of such a nature that mediocrity in leadership can mean overwhelming disaster for us in the months ahead. We need men running for office who can debate the great issues before us, who are of the caliber of those men in our great past who left their mark in American history by timeless statements of truth. What we do not need are gagsters in modern politics wisecracking their way to popularity as campaigners and employing doubletalk to curry favor with voters. Serious discussion of the problems we face, not a slugging campaign as some political advisors to the aspirants for public office are advocating, is what is sorely required today.

The candidates nominated by both the Democratic and Republican parties have up to now ignored the fundamental issues that may mean life or death to our great Republic in the days ahead. As pointed out in "A Great Republic Can Die," DESTINY for September 1952 (pp. 301-2), ineptness in leadership and corruption in government can destroy our Republic. The records of history amply testify to the accuracy of this statement.

We are at war today. Actually, the Korean conflict is war with Soviet Russia regardless of what politicians may say. To call it a United Nations police action is a misnomer and the politicians at Washington know it. It is the United States citizens who are paying the largest price

in dead and wounded, as well as in dollars. Far from being an asset, the UN is a definite liability to us as we fight to maintain an organization that holds our armies back from gaining a victory over our foes.

Even while Red China uses her territory from which to launch attacks upon us, we are told we are not at war with China. If this is so, then why are we undertaking to negotiate an armistice with the Red Chinese? Soviet planes, in many instances manned by Russian pilots, are attacking our bombers over Korea, using Chinese territory as their bases of operation, yet we are told by Washington politicians that we must refrain from decisive retaliation lest we provoke a conflict with the Kremlin despots.

American nationals are languishing in Soviet prisons and the President of the United States and the State Department say nothing can be done about it. And, indeed, nothing can be done under a vacillating leadership afraid of its own shadow and bent upon supporting an organization, the United Nations, that has become a millstone around our necks.

Also, what of the domestic situation and the financial drain upon our economy that is rapidly spelling economic ruin?

These are major issues that cry out for attention by those who claim they are capable of accepting the highest office in the land. But who can have any hope of a solution to all the vital questions extant from men running for public office who shy away from them and sidestep their opportunity to debate them in a way that would be informative and heartening to the citizens of the country who are ready and willing to support a strong leadership if it can be found.

Slugging campaigns, wisecracking politicians and devous doubletalk are not presenting to the American people what they have a right to expect from the man they are to elect as the next president of the United States.

A Peg for Unbelief IN DEALING WITH prophecy and its fulfillment, the question of timing is always present. This creates a degree of uncertainty, not as to the accuracy of fulfillment, but as to a full understanding of the time involved to bring to completion the events foretold. However, some of this uncertainty has been removed due to a greater increase in knowledge concerning the application of prophetic time measures. But here again a difficulty arises since there are a number of chronological time scales governing the process of fulfillment, which makes it difficult to always select the one that will precisely mark the climactic phase of fulfillment.

It is therefore unwise to be dogmatic in timing events prior to their occurrence and this is one reason it is so necessary to constantly observe the unfolding pattern and be ready to identify the event or events as each time scale reaches its particular termination. Because this is so, the watchers are admonished to identify events when the Divine clock strikes the hour.

Humanly speaking, it is only natural at times to run ahead of fulfillment and try to anticipate the course events will take. Here again the over-all pattern is quite clear and it may be so stated, but when it comes to the details of fulfillment, one may only speculate as to their order and timing. While the results of speculation may at

times prove to be accurate, yet the margin of error is such that, when failure does occur, it usually shows a lack of perception in neglecting to take into account every factor of fulfillment which should have been considered. This in no way militates against the accuracy of prophecy, but rather reveals the degree of inevitable human error in interpretation and application.

Why does the Lord allow errors to creep into the proclamation of the message which otherwise reveals such harmony and accuracy in the application of the words of His prophets to the events which today are so clearly fulfilling their prophecies? The reason is to be found in the answer to the question as to why He allowed false prophets to arise in ancient Israel. The purpose served by the false prophets was to test His people to see whether or not they would serve Him or turn aside and follow these false leaders. The same reason exists for permitting apparent errors of judgment to occur in undertaking to apply the ancient predictions of the prophets to current world developments, for they supply to unbelievers a sufficient excuse for their continued disbelief.

One may ask also why the Lord has permitted mistakes to creep into English translations of the Scriptures — a fact so incredible to many sincere Christians that they will not believe this could happen although they cannot account for the contradictions that result unless it is recognized that there are a few such errors in the Bible. For instance, there is the passage in Luke 23: 43 in which Jesus replied to the thief on the cross who asked if the Lord would remember him when He came to His Kingdom. The Authorized Version gives this:

"Verily I say unto thee, To day shalt thou be with me in paradise."

This passage is punctuated as though Jesus were saying that on the very day He was speaking to the thief, the repentant sinner would be with Him in Paradise. This is wholly contrary to all the Scriptures teach concerning death as a sleep which intervenes before the resurrection (see "They Slept With Their Fathers," this issue). But the literal rendering of this is:

"And said to him the Jesus indeed I say to thee today with me thou shalt be in the paradise."

There is no punctuation in the original text, so this verse should be rendered to show that Jesus was telling the thief that day that he would be with Him in Paradise by simply placing the comma after "today" and arranging the words thereafter in conformity with the literal text. Then there would be no excuse for individuals to take this verse as their defense of their position concerning life after death.

The importance of punctuation is well illustrated by an incident purporting to have taken place in the United States Senate some years ago. A senator had called another senator a liar and he was compelled to apologize for it. The senator finally made the following statement on the floor of the Senate, "I called Senator 'so-and-so' a liar it is true, and I am sorry for it." Later his statement was published, but with a change in the punctuation as follows, "I called Senator 'so-and-so' a liar. It is true and I am sorry for it." This humorous story well illustrates that punctuation is most important since it can be so used as to completely change the meaning of a statement.

Let us, therefore, punctuate the statement Jesus made so that His utterance will conform with the Biblical facts regarding the state of the dead. It would then read, according to its literal rendering, as follows:

"And said to him the Jesus: Indeed I say to thee today, with me thou shalt be in paradise."

When we review the past forty years, there passes before us a most remarkable array of events fulfilling in marvelous detail the words of the prophets. It exceeds in grandeur of fulfillment any like period of forty years in the history of the human race, for events beginning with World War I have fully demonstrated that this is the generation of which Jesus was speaking when He said:

"This generation shall not pass, till all these things be fulfilled." (Matt. 24: 34.)

Meanwhile, events are continuing to demonstrate the over-all accuracy of prophetic fulfillment; yet in the midst of it all errors in judgment may appear. These will provide the peg on which the faithless may hang his unbelief.

Ready to Be Plucked

AN OUTSTANDING characteristic among little nations today was typified by the Prophet Joel in the words: "Let the weak say, I am strong" (Joel 3: 10). The present sweep of nationalism throughout the Orient and Middle East, the same trend also manifesting itself in this western hemisphere in South American countries, is an important phase in the fulfillment of this prophecy.

A weak and bankrupt Iran is defying the Western powers. Egypt, far from a first-class power, is moving along the same course. The weak are indeed saying they are strong and, while they boast of powers they do not possess, they are repudiating the protection of the only true source of their strength, the Western world, and are making ready for the Soviet Union to pluck them as over-ripe fruit falls from a tree at harvest time.

Major Signals

WE HAVE ALREADY referred to the fact that August 1, 1952 began the third hour of the Third Watch of the Night of Darkness.* It has also been pointed out that the same date was the beginning of the ancient Israel Morning Watch (see "The Day Is At Hand," DESTINY for September 1952, pp. 305-309). It was on the first day of August that the UN forces in Korea warned the North Koreans that 58 of their cities were marked for bombing. During the month of August the pace of events, from Korea in the Far East to Iran and Egypt in the Middle East, appreciably quickened. Of special importance was the fact that both Iran and Egypt came under the control of dictators.

Mr. J. Bernard Nicklin of Evesham, England, writes:

"Events this August appear to have been of the nature of preliminary strategical moves. Their importance possibly will become evident later."

Referring to the importance of developments during August, Mr. Nicklin comments further:

* See *Day of Decision*. \$1.00 postpaid, Destiny Publishers, Haverhill, Mass.

"You will have noticed I am sure how marked were August 23-24th! First by the Moscow note revealing Russia's intentions on Germany. 'August 23,' says the *News Chronicle*, 'is the Kremlin's topsy-turvy day. Thirteen years ago it produced the Nazi-Soviet Pact which knocked the world giddy and ushered in war. This year it produced a bewildering note to the West.'

"In this note Russia proposed an immediate Four-Power conference — in any case not later than October — with the following agenda:

"1st: The Peace Treaty.

"2nd: An All-German Government.

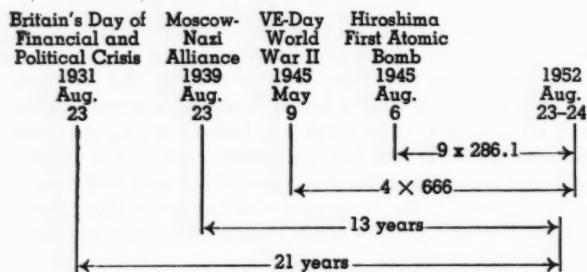
"3rd: Free elections and an election commission.

"August 24th brought the publication of the United States Senate Committee report alleging a monopoly held by seven international oil companies of much of the world's oil. These companies own and control, not only most of the oil, but most of the world's petroleum-refining, cracking, transportation and refining facilities.

"August 24-25, 1952 is marked on the chart 'Midnight to Dawn,' DESTINY for March 1952, page 86, as synchronizing with the end of World War II. August 23, 1952 is also 21 years (3×2520 solar) from August 23, 1931, Britain's day of Financial and Political Crisis, which saw the resignation of the Socialist Government under Ramsey MacDonald and the formation of a provisional National Government. It was also an ominous 13 years after the Nazi-Soviet Pact of August 23, 1939.

"From VE-Day, May 9, 1945, 4×666 days ended August 24, 1952; while from the atomic bomb which destroyed Hiroshima, August 6, 1945, 9×286.1 days ended on the same date."

This is charted as follows:



After a year of futile truce talks in Korea, the conflict in the Far East is moving into high gear again, with the Red Chinese launching a heavy attack against the UN lines on September 6, 1952, just 60 days before the third hour of the Third Watch of the night comes to its end.

Picking a Winner It is very evident that the main goal of the Republican Convention was to pick a winner for the presidential race. This action was based upon a dangerous philosophy, for it demonstrates an utter lack of realization of the necessity to stand on principle, win or lose. Jesus was probing this basic human failure when He posed the question:

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8: 36.)

It is only when men are devoted to high principles, for which they are willing to stand even unto death, that there is certainty of eventual victory, no matter how many skirmishes may be lost before the battle is won. When men pick to win regardless of principle, temporary victory may ensue, but the final outcome is the destruction of integrity,

for honesty cannot survive where expediency supersedes principle.

The strongest appeal any political party can make is honesty of purpose, integrity in action, with sincere convictions as the guiding motivation. To try to win, or even to succeed in winning, on any other basis is to be the ultimate loser.

The Full Armor

WHY IS THERE SO little real understanding among people generally of the deep and abiding truths of Scriptural teaching? Apart from the knowledge that Jesus Christ is our personal Saviour, the full significance of His redemptive work is not understood by the great majority of Christians. Furthermore, the information imparted to students in the ancient schools of the prophets is in a large measure completely unknown in this supposedly enlightened generation that boasts of its scholarly attainments.

A mine of marvelous revelation concerning the deep things of God is concealed in the Bible and recorded in the utterances of His prophets. Job exclaimed of God:

"Which doeth great things and unsearchable; marvellous things without number." (Job 5: 9.)

Very few indeed give time and effort to searching out these hidden truths so that they may comprehend, with full understanding, what God alone can impart to the seeker after truth. However, this is due in a large measure to a situation that exists today in the field of so-called religious education. Something is radically wrong when, in spite of the work of religious educators and their meticulously mapped out programs of procedure, there is so much ignorance among average Christians as to what the Bible actually teaches. But when one analyzes the methods in Sunday School work and the curriculums of Bible schools and seminaries, it is not surprising that so little is really known about the deeper things of God as revealed in His Written Word.

In Sunday School work, Bible stories are usually used in the primary and intermediate classes and this is good practice as a foundation. But by the time young men and women reach the adolescent and adult classes they should be receiving advanced instruction in conformity with Paul's admonition to leave the sincere milk of the Word and press on to assimilate the strong meat of Scriptural understanding:

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5: 13-14.)

However, instead of instruction being given in adolescent and adult classes that keeps pace with maturing minds, the only change from the earlier type of teaching is that the same stories are retold, but in language more adapted to young people and adults. No attempt is made to present a more comprehensive view of the whole theme of the Bible.

What is true in Sunday School work is to a large extent true of Bible schools and theological seminaries insofar as the approach to the hidden truths of His Word is concerned. From primary to adult classes in Sunday School and from freshmen to seniors in Bible schools and seminaries the same lack of real understanding of the marvelous

plan of God in the Bible and His deeper revelations as given in the utterances of His prophets is very much in evidence. Many graduate from these places of learning with no deep-seated conviction of the truth and accuracy of God's Word, nor do they manifest any degree of spiritual wisdom gained from a recognition of God's purposes.

Is there a remedy? We believe there is, but it will not be possible to change present methods without a major revolution in Christian thinking and in the present-day approach to the Scriptures. The study of the Bible should be progressive, beginning in the primary classes with instruction in the marvelous and meaningful stories it contains and instruction in the necessity to accept Jesus Christ as personal Saviour.

When these lessons are learned, the range of Scriptural investigation and study should broaden so that, by the time young men and women reach the adult classes, there will have been added to their knowledge and acceptance of Jesus as their Saviour the facts concerning His coming as King of kings and Lord of lords. Then instruction should follow in the science of government and Kingdom administration. The Law of the Lord should be thoroughly dealt with, since an understanding of that perfect law is essential to righteousness. In this same connection, the history of the establishment of His Kingdom on earth and its ultimate restoration should be studied.

Above all, the books of prophecy in the Bible should not be neglected, but the full scope of the vital meaning of the utterances of His prophets should be explored and particular stress should be laid upon the pattern of things to come as revealed by the prophets. Along with this, perhaps as an advance course, the facts about Biblical chronology should be taught to provide general understanding of the remarkable accuracy with which events today are shown to be in step with the Divine timing.

Finally, there should be added a course of instruction that would enable every wide-awake Christian to give a reason for his belief so that he may confidently meet and defeat all the arguments of agnostics, atheists and other unbelievers.

If some such program as the above sketchy outline suggests were followed, there would no longer be a multitude of Christians lacking in knowledge of the simplest aspects of Bible truth and absolutely unable to defend their beliefs against disbelieving challengers. Instead, there would arise in our midst a militant body of Christian men and women, clothed with the full armor of God, who would, through example and testimony, instill in our nation a desire for the rule of righteousness.

Corruption in THE American Legion, in its 34th Convention held in New York City, charged

that political considerations have blocked victory in Korea. It demanded that the military take over full command of the war. Then, for the third time in three years, the Legion insisted that President Truman remove Secretary Dean Acheson and others in the State Department "tainted with the red brush of Stalin." Rogers Kelley of Edinburg, Texas, Chairman of the Legion's Foreign Relations Commission, said it is the sentiment of 3,500,000 Legionaires in the United States that Acheson should be fired. He said the Legion has

"told the world that our patience is exhausted."

President Truman's reaction to the request was caustic. His answer to the Legion was, so he said, unprintable and he scorned the resolution as "drawn up by boys without responsibility." If this latter statement were true, we had better get rid of the *little men* in office and elect to places of responsibility some of these "boys."

The following excerpt is quoted from the findings of Bill Cunningham in his column in *The Boston Herald* for September 7, 1952, where he gave a comprehensive outline of the history of the Korean situation and reviewed the activities bordering on treason by such men as Dean Acheson in the conduct of the campaign in the Far East and the removal of General MacArthur:

"Korea should be the most important issue in the coming campaign and it shouldn't be blanketed under the broader 'Foreign Policy.' It is an acute and separate incident, and the demand should be forced that it be faced, and handled as such. It's entirely possible too many people have forgotten how it ever began.

"It began really with the deals made by the ailing Roosevelt and the unprepared Truman at Yalta and Potsdam. These provided for joint occupation of Korea by Russia and the United States along what was to turn into the ultimate scrimmage line — the 38th Parallel.

"The U. S. troops began their occupation of what is now South Korea at exactly this time seven years ago. The Russians rushed their men into place two weeks earlier. It was later learned they did this for two reasons. One was to loot the country before we arrived. The other was to be sure we didn't try to occupy more territory than the agreements called for.

"The entire idea of this joint occupation was to hold the place until the Japs could be cleaned out and order restored. Then free elections were to be held, with all Koreans voting. When they decided what form of government they wanted, elected their officers and had things stabilized, both Russia and the U. S. would withdraw their troops, and Korea would proceed as an independent nation. All this was considered necessary because Korea was not an independent nation. The Japanese had held it in bitter thralldom for 40 years. This was to be the freeing of Korea, in line with the principles of the Atlantic Charter, etc.

"It didn't work that way because the Russians wouldn't let it work. Very similar to the present truce wrangle at Panmunjom, the U. S. — USSR Joint Commission on Korea stayed deadlocked in their discussions for two years, 1946-47. The problem was finally referred to the United Nations and it appointed a temporary Commission on Korea. This was to visit Korea, survey on both sides of the line, and make its recommendations.

"This commission arrived in Seoul in January of 1948, but that's as far as it got. The Russians refused to let it cross into North Korea, although it was a delegation of neutrals, with even a Russian member invited, although he didn't, or undoubtedly wasn't permitted to, accept. After this refusal, the Commission — a UN Commission, remember — ordered a free election in the southern half anyhow. That was the same decision later made concerning Germany.

"The election was held May 10, 1948 and gradually the original plan was placed in operation. So far as the U. S. occupation was concerned, military government ended with the inauguration of Dr. Syngman Rhee, as first president of the South Korean Republic. Gen. John R. Hodge and the American troops started leaving. John J. Muccio, special representative of President Truman, arrived and the Department of State took over from the U. S. Army. That was in August of 1948.

"On January 1, 1949, the State Department's American Mission in Korea (AMIK) took over all American activities in Korea. Six months later, all American troops but a 500-man military advisory group, under the direction of the ambassador — which means the State Department — were withdrawn.

"One year later, on June 25, 1950, the invasion of South Korea began. Two days later, American planes were ordered to support the South Korean resistance. Two days after that American ground troops were committed. Now, two years later, we have sacrificed 120,000 casualties, including 20,000 dead, and possibly 100 billion dollars, figuring training costs in with the battlefield wreckage. Korea itself is a shambles, our part of its millions dependent upon us, and we're back at the same 38th Parallel with no decision in sight.

"The thing to note is the State Department thread in all this. The situation was under control as long as the military was in charge. The State Department plan, officially, was the Eisenhower plan of the recent interview. It called for arming and training the South Koreans as a military constabulary capable of defending their half of the country and Congress appropriated the necessary funds.

"It later developed, however, that something happened to the funds. None of the supplies they were supposed to buy ever reached the South Koreans.

"They weren't even a good country police force when the well-trained and completely-equipped North Koreans attacked. Their heaviest armament was pistols and rifles. The State Department must have known this. In fact, it must have had a hand in ordering it. One report was our government was afraid to equip the South Koreans heavily lest they take the initiative and invade the North.

"That's the same excuse given for withholding military supplies from the Chinese Nationalists while they were still fighting the Japanese. The arguments advanced at the time were that the Nationalists couldn't be depended upon to use the guns and ammunition against the Japs, but might hoard them for later use against the Chinese Communists. These arguments were all advanced by the same sorts of people, in many cases, the very same people, and they were State Department people.

"In both instances, China and Korea, these policies and procedures created the inviting vacuum into which the Reds promptly and successfully advanced. Thus we lost China, and would have lost all Korea but for the fact that MacArthur ignored the State Department and tried to fight to win. The State Department finally got him, but he'd got our half of Korea back in the meanwhile. We've been holding it now for two years, with truce talks officially in progress, but holding it only at the steady cost of American lives and American treasure.

"All this comes down to one figure — Mr. Acheson. Mr. Truman is involved because he's the nominal chief, but Mr. Acheson is the constant in the whole catastrophic story of how we threw away the victory after winning a global war. Few possibly realize how constant. He, and he alone, has been in there all the way. He's been where he could mold policy, if not really dictate it all the way back into the deep Roosevelt era.

"He began under the already senile Cordell Hull, who could, and did, take his suggestions. He stayed on and rode close under Hull's successor, Edward Stettinius, who was only a caretaker Secretary of State. He remained under James F. Byrnes, who was scarcely positive in the post, and under General George Marshall, who knew little of politics. He was the only constant through all these changes, and it's easy to assume these inexperienced men leaned heavily on him because he had been a constant. He was undoubtedly the power behind all their thrones. After Marshall, he was on the throne himself. He's still there.

"Acheson stems all the way back to the Roosevelt-Hopkins policy of trusting Russia, and later appeasing Russia. He may have been sincere, and not sinister as some of his detractors have claimed, but, if he was sincere, history has already proved him to be a fool. He was one of the earliest and strongest advocates of 'working with Stalin,' and he early clashed with MacArthur, and even publicly rebuked him, because MacArthur took a realistic view of Stalin.

"Acheson's final victory over MacArthur — Truman merely issuing the orders — was the end of an attack that began on Sep-

tember 30, 1945, right after MacArthur's magnificent victory over the Japanese. MacArthur made his own announcement concerning a magnanimous peace for Japan which shut off Russian dreams of heavy reparations for their eight days' participation. From Washington, Acheson, under the authority of the State Department, released to the press of the world a thundering repudiation and rebuke. In effect, he informed the world, including MacArthur, that MacArthur was only a military commander and that the State Department, not the Army, would determine U. S. policy in Japan.

"Mr. Acheson has been pretty ruthless against people such as MacArthur who didn't think the Russians could be petted into purring. Former Ambassador to Japan and later Undersecretary of State Joseph Grew was forced out in an interdepartmental pressure match. Grew was under left-wing fire for opposing Russian designs on Japan and for cooperating with the F.B.I. which was pressing for indictments in the Amerasia case.

"It was the State Department that hushed up the Amerasia case, until outraged Congressmen unhesitatingly raised it again. That chapter is still unfinished. Then there's the strange story of Alger Hiss, including some chapters that aren't generally known.

"One of these is that Whittaker Chambers first took his story that Hiss was a working Communist to Adolph Berle, Jr., away back in 1939. Berle was so impressed with it and frightened by it that he took it to Acheson. Acheson ridiculed it completely, and said he could absolutely vouch for both Alger and Donald Hiss. Donald, also named in the hearings, was in the State Department and later was taken into Acheson's law office.

"This 'clearing' by Acheson gave Alger Hiss five more years of freedom to operate before he was arrested and convicted. And all this is only part of the story, the most tragic and costly continuity in the history of the United States or even the history of the world.

"The pattern is too regular to be accidental, the decisions too similar, and the end results too alike. Granting this one constant in Foreign Policy, but especially Asiatic policy, absolute integrity and sincerity — Mr. Acheson — that means he is obviously and completely incompetent. He has lost us all of China, and by urging intervention in Korea, after he'd caused the crisis in Korea, and urging it without the full backing of the United Nations, he has brought us the present impossible situation in Korea."

Futile Conclave THE PHARISEES believed in the coming of the Messiah; in fact they sensed that the time was at hand when He should make His appearance. They also accepted the doctrine of the resurrection and therefore were the fundamentalists of our Lord's day. The Sadducees, who did not believe in the resurrection, were the modernists of that time. Neither group, however, were open to the acceptance of new revelation that presented a more accurate fulfillment of the Scriptures than that which they had accepted as the acme of their doctrinal teachings. Their violent rejection of the preaching of the Gospel by John the Baptist and by Jesus Christ and His disciples is the very pattern now being followed by fundamentalists and modernists today in their rejection of the Kingdom evangel.

An International Congress on Prophecy is being called to be held in New York City November 9-16 of this year, sponsored by some sixty or more evangelical Christian leaders and the American Association for Jewish Evangelism. The sponsors, list of speakers, and the subjects set forth for discussion at this gathering, clearly indicate that the approach to prophecy will be made along the usual lines of the Futurist school of prophetic interpretation that has proved to be so disastrously incorrect in the past. The

(Continued to page 356)

Month By Month

IT WAS WAY BACK IN 1925 that I first wrote an article under this headline while sailing from Liverpool to Montreal in the *S.S. Montrose*. Mid-Atlantic seems a strange point in space from which to commence a commentary on the fulfillment of Biblical prophecy in world events — a feature which was to develop almost immediately into *Week by Week* and flourish under this title for many years. Yet the mid-Atlantic starting point was appropriate when we realize that the "Big Pond" unites rather than divides the two great sections of the English-speaking peoples to whom the Anglo-Israel evangel is addressed. (Incidentally, the Big Pond has become a little one this month since a Canberra jet plane made the double hop across in one day with the greatest of ease!)

How time flies! It seems only yesterday that I made that 1925 trail across the Dominion of Canada from East to West. From that time to this throughout the intervening years I have been conscious of a guiding sense of inevitable purpose which now enters a new phase in the commencement of articles under the title, *Month by Month*, in DESTINY Magazine.

Moreover, it is with a vivid sense of drama that I watch the forces — originally let loose in the twenties of this century — coming to their final culmination in the climactic events of today. Public memory is short. Scarcely anyone today remembers "the Zinovieff letter" incident which nearly precipitated war between Britain and Russia in 1924. Then there was the "Arcos Raid" (revealing Soviet spy organization under cover of commercial activity in the city of London), resulting in the immediate breaking-off of diplomatic relations with Russia.

It was under the shadow of these developments and the threat of imminent war that I arrived in Vancouver, and took this opportunity for making a lone trip up to Alaska to see for myself what might happen if — while striking at Britain through the Middle East — "*an evil thought*" should come into the minds of the men of Moscow and they should decide to do something even more spectacular "*at the same time*."

A study of the map showed that the Bering Strait separating Siberia from North America was the same distance across as Newhaven is from Dieppe. Here was a danger spot deserving investigation. My reconnaissance of the Yukon Territory was enough to convince anyone that (theoretically) all the then air fleets of the world could have landed overnight without anyone being any the wiser. Not so today. Alaska is no longer a land of isolation. Since 1941 the Great Alaskan Highway has been built and Alaska (a former Russian territory) has become a No. 1 U. S. defense base.

It was the Reverend Merton Smith who first saw the probability of the North American continent coming into the enigma of the Russian Chapters of Ezekiel, as Milner called them, but Merton Smith was greeted with the same kind of incredulity in his day as Winston Churchill was when he spoke at Fulton, Missouri twenty years later. Time marches on. And the threat which was only potential in 1925 is a stern reality in 1952.

By A. R. H.

One does not need to be a believer in the Israelitish identity of the Anglo-Saxon peoples to appreciate that General MacArthur's recent warning about cities and great industrial areas "*becoming ghost cities overnight*" is a grim contingency which has to be faced whether we like it or not. Again, U. S. Air Force Chief of Staff, General Vandenberg, speaking in Washington (Aug. 29, 1952), reiterated previous warnings when he declared:

"If there was another general war, the conflict would be marked in its opening phases by attacks and counter-attacks of unprecedented destructiveness. What would then ensue is a matter of conjecture; nobody knows and history offers no precedent. If the Soviet Union attempts to deliver a crippling blow against the United States, it will not save them from crippling punishment, as the means do not now exist for stopping an atomic counter-offensive."

That the threat of a "crippling blow" is being faced in Britain as realistically as it is in the United States is evidenced by the following facts and considerations. One of the first acts of the Churchill government on being returned to power was to mobilize the Home Guard for national defense and to conduct "Operation Hedgehog," which provides for military formations in strategic areas all over the country ready for immediate action in the event of a surprise attack by enemy paratroops. This shows that, from a military standpoint, Britain is prepared against an enemy "coming in like a flood."

The following is a summary of conclusions actually arrived at by Civil Defense Chiefs in Britain: 1) In another war Britain will have to contend with high speed jet bombers, carrying fantastically powerful atomic explosives, which operate from great heights; 2) Each incident will cover an area of twenty miles and twenty thousand Civil Defense volunteers will be required to operate in each area affected; 3) Fires resulting from heat flash will be large and numerous around a ring of fire in the central area three-quarters of a mile wide — streets will be obliterated under a sea of debris five to eight feet high; 4) There will be 115,000 casualties and 200,000 people taking to the streets in fright. These are official estimates for one single incident in a city built-up area.

It is not to be wondered at that Major-General Irwin, Chairman of the Civil Defense Joint Planning Staff (London), said recently:

"We must follow the pattern of the armed forces and regard our problems as a large-scale combined battle."

In reciting these conclusions we are not trying to be alarmist but simply directing attention to the way in which practical men and women are facing the facts as realists. Having watched — from the top floor of a hotel in Aldwych — the city of London in flames from the docks to the Strand in 1940, one has no illusions as to the horror of such realities. But the more the evidence is examined in an objective spirit, the more evident it appears that the "ghost cities" envisaged in General MacArthur's

warning are identical with the "waste cities" of Ezekiel's prophecy.

Let's face it. A favorite text for believers in the Anglo-Israel identity throughout the years has been: "*I will yet for this be enquired of by the house of Israel, to do it for them*" (Ez. 36: 37). This text has been quoted in season and out of season and, more often than not, it is quoted entirely out of its context. Moreover, the text does not end with a period as it is quoted above, although that is the abbreviated form in which it is most familiar. In the Authorized Version the line ends with a semi-colon and thus continues: "*I will increase them with men like a flock*." The startling fact emerges that the thing we have to ask God to do for us, which is beyond our own powers, is the RECONSTRUCTION OF WASTE CITIES and the restoring of the male population depleted by the devastation. This is strongly reiterated in the verse which immediately follows the above: "*So shall the waste cities be filled with flocks of men: and they shall know that I am the Lord*" (Ez. 36: 38).

Ezekiel 36 has always been regarded as the chapter dealing with national cleansing. It is followed by the chapter on national resurrection, with chapters 38 and 39 vividly describing deliverance from the hosts of Gog. They each form essential parts of one inseparable and majestic picture.

But what is the greatest obstacle today to national cleansing? It is national pride. We are so self-confident in our scientific achievements that there is hardly a thing we are willing to admit we cannot do, as a nation and people, for ourselves. Something has to happen to lay that pride in the dust before we will acknowledge collectively, as a people, that God is the Lord.

With such stupendous issues hanging over our heads, one would think that the leaders of the Church would have something to say about it. A Red Dean in Canterbury, paid to preach the Gospel, prefers to propagate politics from the pulpit and draws a red herring across the

trail by claiming that every prelate must enjoy the right of freedom of speech. At a world-wide gathering of Boy Scouts (the First Intaba) a few weeks later, the Archbishop of Canterbury comes out with the astounding revelation that, "*because we [the British] are a mongrel breed, we are tolerant*."

Of our ecclesiastical leaders it has been truly said that they are "*Shepherds that cannot understand*." Such are the fatuous fantasies we have to listen to on the eve of the greatest tribulation of all historic time. As Isaiah says of the watchmen of Israel: "*His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber*." (Note the marginal reference to Isa. 56: 10, which renders sleeping as "*dreaming, talking in their sleep*.)

What is the use of a watchman who is blind, loves to slumber and talks in his sleep? What is the use of a watchdog if he is a dumb dog and cannot bark? Dumb, blind and stupid with sleep. It is an apt description.

The contemplation of such things would be intolerable if the darkening canvas were not set against a brilliant background. For the restoration of the Israel peoples—which is the end in view—is to be, for themselves and for the world—nothing less than life from the dead! The worship of the Mammon of Materialism must go. We have built up a vast material civilization based on the love of self and the love of the world. Now we must reconstruct a world civilization based upon the love of God and the righteousness of the Kingdom of God.

Only the flames of a mighty conflagration can destroy the monstrous iniquity with which—through our worship of materialism—we have burdened ourselves.

There is something which is swifter than the speed of sound or the speed of light. It is the power of God. This power and its manifestation, as described in Sacred Writ, will be the theme of a future article in this series. A. R. H.

A Great Step Forward . . .

All future issues of DESTINY for circulation in the United Kingdom will be printed in England. This is a great step forward and means that British readers will receive their copies at the same time as American readers. And—even more important—copies will be readily available to all. The necessity to keep dollar expenditure to a minimum will no longer hamper circulation.

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Citizenship and Majority Rule

HERE IS AN interesting question. Will rule by the majority produce peace and happiness and righteousness in administration? The answer is obviously *Yes* when the majority is right, but *No* when it is wrong. Thus, it only becomes possible for majority votes to bring about righteousness when the vote of the majority is in conformity with righteous laws. The doctrine that the desire of the majority is tantamount to expressing the right is in itself wrong.

To what extent have we carried this doctrine of majority rule? We have carried it to such an extent that popular vote has become the criterion of righteousness in judging an issue. This is dangerous. It has led the masses to believe that they can make wrong right, and right wrong and this, in a large measure, is responsible for many of the evils in our midst today.

There are certain laws so fundamental that the people do not have even the right to voice a protest against their operation. The majority has no right to pass upon such questions as: "Shall we legalize murder?" or "Shall stealing become a matter of local option?" It would be as foolish for them to think they have the power of decision in such instances as it would be for them to decide whether or not they will recognize and accept the law of gravity. This is obvious, of course, yet there have been many occasions when an issue that was fundamentally wrong has been called right simply because the majority voted in favor of it.

We have on record a case where the majority did vote against the operation of the Ten Commandments. The account of that vote and its results are set forth in the history of Israel (Exodus 32). The people had heard the commandments promulgated from Mount Sinai. Later Moses had ascended the Mount and, while he was away, the majority of the people decided to set aside the moral requirements of the Ten Commandments. The will of the majority was accepted by Aaron the Priest; the golden calf was erected and licentious demonstrations occurred before it.

But did the demand of the people make right that which was absolutely

wrong? It did not. The result of disobedience to a fundamental law brought death to thousands and suffering for all. This was because the majority tried to make wrong right by legislating against a basic law of moral conduct.

The history of Israel reveals another interesting incident when the people refused to heed God's command and instead accepted a majority report. This occurred when the twelve spies returned from the Promised Land (Numbers 13 & 14). Ten of the spies declared Israel was unable to overcome the inhabitants and possess the land. Two reported that they would be able to do all the Lord had commanded. The people accepted the report of the ten against the two who counseled obedience to God. The inevitable result of their refusal to obey God brought punishment upon them. It was followed by forty years of wandering in the wilderness, resulting in the death of all that generation. Because the majority was wrong, the whole nation suffered.

Our nation will not solve its difficulties, eliminate poverty, or bring about righteousness in administration until the majority recognizes it does not have the prerogative to overrule fundamentals. Our forefathers recognized this fact when they founded the United States of America. They knew there were certain fundamental laws, the principles of which could not be violated. They also recognized the need of God's blessing upon all their undertakings and they invoked that blessing at all times.

There is no outstanding call in the nation today for God's blessing upon our undertakings. We have substituted the mandate of the people for the blessing of God. We have made the demands of the majority our standard of righteousness. The inevitable result has been that our undertakings have not had God's blessings upon them. Mal-administration and distress, with every attendant evil, afflict our land. Governmental oppression, with burdensome taxation, impoverishes the people.

What is the remedy for these and other difficulties? First and foremost, we must accept the fact that certain

laws exist and are eternal in their operation. The principles of these laws must never be violated. The moral code must be kept. The majority can never change its requirements.

A statute of paramount importance in the Law of the Lord is the law dealing with the granting of citizenship in a nation. This law is no less fundamental than the moral code and is not subject to legislative enactment. It sets forth the fact that no man outside of the Israel stock may become a citizen of the nation until the third generation. Our national violation of this basic precept today is responsible in a large measure for the unrighteous acts of majority rule. The Lord declared that, if we violated the provision of this requirement, the stranger — non-Israelitish — within our midst would come up high above us, and we would come down low below him. This judgment is evidenced by the fact that those of alien birth have dominating and controlling places of authority in our nation which ought to be held only by American citizens.

The reason for this law of citizenship is clear. It prevented the granting of premature citizenship to those not yet schooled in the justice and equity of Israel's system of administration. The alien was not to have a voice in the policies of the nation until the third generation, provision to be made so that by that time they will have become so thoroughly grounded in the principles of righteousness that to all intents and purposes they could become true citizens of the Israel Commonwealth.

This law made citizenship a coveted blessing. Today it is despised by those who refuse to take the obligation of citizenship seriously. Some even refuse to defend the government that has granted them the blessings of citizenship, for an obligation that is too easily acquired is just as easily ignored. It also accounts for the disappearance of standards of righteousness in our land.

With the law of citizenship in operation, true patriotism would lead men to desire absolute righteousness in administration. The citizens of the nation would place men in office who have a love for our historic institutions.

A people who do not know the law are unable to conform with its requirements; therefore, it is essential that the principles of the Law of the Lord be

taught to our nation. In order that we may truly be blessed in all of our undertakings, the nation must be in violation of no fundamental law by the

action of its majority, either in moral conduct or in governmental administration.

— H. B. R.



THE END OF THE AGE was to come as a surprise unknown to the great majority of people. "As it was in the days of Noah, they were eating and drinking, marrying and giving in marriage and knew not till the day that Noah entered into the ark, so shall it be in the days of the Presence of the Son of Man." It was to come after a long time, for there was to be great persecution of our Lord's followers, and especially so at the end when there was to be a time of tribulation such as there had never been before.

It was not to come, however, till "this Gospel of the Kingdom" had been preached throughout the world as a witness to all nations. "Then should the end come." There was to be a parallel between the First Advent and the Second inasmuch as the happenings in Palestine and Jerusalem at our Lord's First Advent were to be enacted on a world-wide scale at His Second Advent. The Gospel, as we know, has been preached throughout the world, mainly because the Anglo-Saxon race has opened up so many countries through its world-wide trade and commerce carried out under its financial system, the Gospel then being preached wherever its trade flowed and the Bible being translated and distributed in hundreds of languages.

Now that the work started so wonderfully by St. Paul — who seems to have realized its necessity, for he said, "Woe is me if I preach not the Gospel" — has been done, the End of the Age is at hand.

People still ask when World War III will start. Let us see if this can be answered. We know that World War I started August 4, 1914, and ended November 11, 1918, exactly as the Great Pyramid foretold. World War II, although not symbolized in the same way, is also shown there.

World War III was to start by analogy, 1880 years later, with what happened at Jerusalem. It was to be economic in character, as Mr. David Davidson has so often pointed out in *The Pattern of Prophecy For Our Life and Times*.^{*} Taking an interval of 1880 years between the Jewish-Roman War in Palestine, which started in A.D. 66 and came to its culmination at A.D. 70, dying out in A.D. 73, we get the dates 1946, July 16th; 1950, June 25th; and 1953, August 20th. Now, did anything happen at those dates which are past and is anything thought likely to happen in 1952 and 1953?

Always remembering the war's economic character, what history shows is the United States of America financially fighting its great enemy Communism; it shows that the first "shot" was fired on the date, July 16, 1946, in the passing of the British War Loan. In the United States

The End of the Age

By Clive Kenrick

it is realized that private competitive capitalism is at war with Communism. This was followed up on March 12, 1947 by President Truman's proclamation of the Truman Doctrine, to stop the spread of Communism.

This challenge was accepted by Stalin who intensified his efforts of infiltration, taking over various satellite countries. The United States turned its attention hurriedly to Europe, and Stalin turned to Asia, taking over China, starting war in Indo-China and Malaya, keeping France and Britain busy in these countries. Stalin has since taken over Tibet.

It was suggested that the United States would not fight for Korea, not wanting to be tied down there. Stalin attempted to take over South Korea on June 25, 1950; the guns went off and the intensive economic war was on.

The North Atlantic nations immediately began to re-arm on a colossal scale, which was obviously bound in the end to bring an economic collapse. "As a snare shall it come upon all nations." In trying to fight Communism physically with guns and airplanes, the nations are bringing about the collapse they hope to avert. The irony and yet the justice of it! Could any other method be found to bring the collapse about?

Now the battlefield is being changed to the Middle East and assassinations in Iran and Trans-Jordan have helped Stalin's game, while the Egyptians, in their hatred of Britain, do not understand the tragedy they are bringing upon themselves. The whole Middle East is boiling over and soon we shall see Russia striking down through Palestine and overrunning Egypt.

What are the instructions to the House of Israel at this time? "Come out of her [Babylon] my people, lest ye partake of her sins and plagues," and this command is given for our safety. But she steadily refuses to do this until turned out ignominiously from country after country. What is the final outcome when the downfall of our present political, social, economic and ecclesiastical systems is complete? The promise is the initial intention to bring about the conditions of the Kingdom of God on earth and His righteousness and "all these things [that the nations seek after] shall be added unto you," but, "I will yet be enquired of by the House of Israel to do it for them." When, however, people ask, "When will World War III start?", they would be wiser to ask, "When will it finish?"

The promise to Israel was: "Nations and lands will I give for you." How true this has been in the past and is even so today. Yet the nation does not recognize herself till the final delivery from the impossible position approaching. Nevertheless, eventually, where it was before said, "Lo Ammi, you are not My people," it will be said to her, "Ye are sons of the living God."

* See DESTINY for July 1949, pp. 235-236.

STALIN RETAINS the most powerful influence over Russian policy. His sudden retirement or death might change the timing of events. While he remains in power, his policy will prevail, and it is, therefore, of great importance to know both what that policy is and what his physical condition is. His precarious health inevitably means that there must be great uncertainties about the future course of events. That is one reason why it is hard to get beyond probabilities. Stalin's main physical disability is arterial degeneration. Another characteristic of this ailment is that its course is unpredictable. Stalin's doctors are believed to have warned the Politburo that, while he may go on for some time, it would not be surprising if he passed away in his sleep any night, or died suddenly at any time.

It is probable that the decision on the succession has now been made after agonizing struggles and that the creation of a Presidium in place of the Politburo and the Orgburo may be the most convenient means of eliminating every member of the old Politburo who has shown the slightest opposition to whatever decision may have been taken on the subject of the succession.

Stalin's health continues to be a major factor. If he takes things easily, he may continue for some time, and, if he does so, it is probable that his policy, and only his, will prevail. If, on the other hand, he dies suddenly — of which there is every possibility and of which we may read any day — his timing might be abandoned. The general indications are that all the persons likely to replace Stalin would tend toward greater speed and recklessness. A sharpening of Soviet foreign policy is certainly to be expected in the event of Stalin's death.

It is known that Stalin has been advised to consider the idea that, when the cold war reaches its final phase, the only way to gain a decision will be by striking without warning at the center of resistance and the main strategic bridgeheads of the Atlantic nations. Many of his advisers think that the British Isles must first be knocked out by a heavy blow, struck without warning. Very strong opinions are held, however, that such a blow would by itself be indecisive, because it would leave America free to strike back at the heart of some of Russia's most vital areas, from the Middle Eastern and North African positions based as they are upon the vast and invulnerable hinterland of the African continent.

If, however, both the U.K. and the North African and Middle Eastern strategical areas were formidably defended and possessed overwhelming counter-offensive potentialities, it is highly improbable that Russia would ever be able to eliminate either. Yet, without eliminating both, she would have no chance of winning a world war.

Stalin and his advisers are interested in Western Europe because its eventual occupation by Russian military forces, or its political absorption into the Soviet system, would enormously increase the difficulties of defending both the two vital strategic areas — the U.K. and the Middle East. West German military experts themselves are of the opinion that nothing less than 100 divisions would constitute a real check to Russia's plans. The Soviet Union knows that the Atlantic Powers are far from anything of the kind and, indeed, that the tendency of late has been to slow down armaments rather than to speed them up. The signs are that Russia thinks this justifies a continuation of the cold

REVIEW of WORLD AFFAIRS

By KENNETH DE COURCY

war, provided that it is accompanied by the rearmament of Eastern Germany.

To take the offensive in the cold war would mean both local military offensive action in certain areas, with very little likelihood of its leading to general war and, of course, full-blooded political warfare behind the Iron Curtain and throughout the Marxist empire. What kind of local military offensive action could have been taken by the Western Powers without starting a world conflagration and what could now be done without risk of that?

The whole weight of evidence now supports the contention that all Korea could have been cleared of Communists without a world war and that the result would have been to strengthen anti-Communist forces throughout Asia, thus greatly relieving the burden on the Western Powers. This chance was lost through fear of general war. Our information leads us to the conviction that we were bluffed.

There is also evidence to suggest that, if Great Britain had occupied Abadan, there would have been no world war, and the present dangers in Persia would have been far less than they now are, while the resulting prestige would have been immense.

Victory of Greece

GRÆCE is an example of a country which endured a gruelling ordeal in World War II and then faced another war against a highly dangerous enemy. She did not attempt to "contain" her enemy. If she had, she would still be at war and ruined. She decided to take the offensive and she won. Despite all the power of Communism and all the irresolution of her allies, Greece gained a decisive victory. She also had amazing success in converting Communists to a new ideology. This extraordinary success has never been fully appreciated. Persons of convinced Communist opinions were won over and became top grade patriots. What was the secret? Has Greece the answer to the problem which is disrupting the world? Greece had first class leadership from her King and Queen — two remarkable personalities. She took the offensive. She called the bluff. She gained decisive victory.

Religion has played a major part both in Greek resistance and in her subsequent recovery. The entire campaign for Greek revival has been and remains based upon a religious and Christian foundation, and it must be repeated that Greece is the only nation so far to have won a decisive victory against militant Communism. A victory which has eluded many other countries; a victory which few of us thought could be won.

Neutralism in France

FRANCE cannot be counted upon as a firm member of the Atlantic alliance. The fact of the matter is that France — capable of feeding herself, exhausted by centuries of war, unconvinced of any precise philosophical dogma — has a deep and profound desire for peace.

The mass of the French people have no profound religious convictions. Only a minority are religious and even this minority are divided into three schools. One believes that Marxism should be fought, if necessary to the point of World War III. Another is neutralist. A third is very nearly pro-Russian. Lack of any profound conviction in absolute dogma or standards of conduct has made many Frenchmen convinced that by far the best thing to do is to make oneself as comfortable as possible in what is admitted to be a thoroughly unpleasant world.

Although noted for their logic, the French are in fact often remarkably illogical. The same kind of slogan is accepted now as was accepted from 1935 to 1939: "We must stop Hitler; we must at all costs avert war." The two objectives were inconsistent. Hitler could be stopped only by war. War could be averted only by allowing Hitler to go east to his heart's content. The same applies now. A majority pay lip service to the Atlantic system and a similar slogan is used: "We must stop Stalin; we must avert war." It is extremely unpopular to suggest to the average Frenchman that to stop Stalin may mean war. Only two minorities are logical; those who favor capitulation to Russia, and those who favor fighting, if necessary, at any cost. These are very small minorities.

This is not to say that France will not again be great, nor that she is not, in some respects, a great nation now. But her character lies in a profound abandonment of interest in anything other than the interest of the individual. It could easily turn out that the present agnosticism of France is the forerunner of a new conviction; that her philosophy is the forerunner of a really healthy individualism; and that her lack of military enthusiasm is a foretaste of a future Europe devoted to peace, when all the story of Russia is over and done with — as one day it will be. In the meantime it would be a mistake to think that 50 French divisions, or even 20, are ever likely to stand between civilization and slavery, for they will not do so. This is not from the very slightest cowardice, for the French are a brave and enduring people. It is from exhaustion, lack of conviction, loss of leadership and almost entire lack of belief in anything except an individualism which, however attractive and, maybe, prophetic, is, nevertheless, to some extent premature.

Impressions from Italy

IN ORDER to understand the political situation, it is first necessary to know something about the economic position. There was so much American aid that something trickled down to everyone. The bulk of it, however, remained in a few hands. Some vast fortunes were built up, mostly outside Italy. There are some larger fortunes in Italy than in pre-war days. Yet, the general standard of living is lower. There is a bad unemployment problem, which the government seems unable to solve.

A change of leadership in Italy seems likely. Even the leaders of the regime admit this. The unresolved and crucial question is whether the Christian Democrats and their allies will move to the left or the right. De Gasperi clings

to office. He half favors moving toward the left. He tends to advocate a coalition between Christian Democrats, Republicans and the splinter groups of the Saragat Socialists. The future of Italy is uncertain. There is great danger of a slow move toward Communist control. If this happened, it would endanger most important strategic plans and be a major victory for Russia.

The Baltic Sea

RUSSIA is trying to protect highly important secret installations. She fears reconnaissance flights. We have received new information which throws further light on what is going on in the heavily-guarded Baltic region. Immediately after the war, under Russian direction, Poland began secret construction work in that part of Pomerania from which all Germans were expelled. The work, done under Russian supervision by Polish and German experts, was the building of testing grounds for guided missiles. Here the V3s were developed and tested. Reports from Sweden spoke of lights observed in the Baltic. They were from these experiments.

The other important strategic point in the Baltic area is Kaliningrad (Koenigsberg) and its surroundings. After the war, this area was directly annexed by Russia. Formerly a rich agricultural region, it has now become a military area. Certain parts have been completely emptied of civilian population. German army barracks have been rebuilt and greatly extended. Housing projects and factories in industrial areas were taken over by the Red Army. Huge fortifications have been built all along the coast. Big troop and ammunition transports have recently been observed in the area, as well as tank unit movements.

The whole area is becoming one huge fortification. Troop concentrations are so heavy and so much land is devoted to military purposes that agricultural production is insufficient for local needs. Food has to be imported. With Sweden and Denmark wide open to the Baltic, all military movements and installations in the area are of great importance both in connection with Western Europe's northern flank and with the important polar region.

Central Asia

THE Afghan government is taking vigorous steps to crush any further developments in Communist activity. Recently, the editors of two leading newspapers, the *Watan* and the *Nida-i-Khalq*, were imprisoned for anti-national activities. It is reported that they were suspected of Communist leanings.

Communist activity in Nepal is on the increase, particularly in Eastern Nepal and in the Terai belts. The Indian United Provinces government has recently had to recruit about 500 armed militia to patrol the United Provinces-Nepal border to prevent Communist terrorists from spreading into India. Later reports from Nepal say that there have been Communist-inspired "anti-rich" riots in Eastern Nepal, when looting of the rich by the mob took place.

The foregoing is the eighty-fourth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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The Gathering Whirlwind

August 23, 1952

MORE AND MORE the whole shifting pattern of world events centers about the Middle East. This unmistakable trend — portending the imminence of the dramatic closing scenes of the present world travail — will come as no surprise to those who are following developments in the light of the Bible's prophetic outline. Scores of premonitory mileposts passed in recent years have heralded its approach.

Any detailed summary of the steps leading up to present state of near-chaos in the Middle East would be superfluous. From the early-1946 flare-up in Iran, on through the 1948-49 Arab-Jewish conflict and the ensuing disorders, these articles have traced the patterns behind all principal developments and called attention to their significance. Now the Western world must face the catastrophic consequences of the weakness, fumbling and drifting which led to this supreme crisis.

As the Middle East takes the spotlight, other areas will fall into a subsidiary role. Yet they too must be watched because of their influence on the main action centering about Palestine.

Economic developments in particular will predominantly affect the course of events. Tied into this phase is the fate of the NATO plan for European defense: earlier indications that European economies, especially those of Britain and France, could not bear their allotted burden of the immense cost are being amply borne out. The futility of the whole American policy of attempting to purchase security through spendthrift outpouring of borrowed dollars is becoming glaringly evident.

Last month's summary closed with the Egyptian crisis which brought General Naguib to power and forced the abdication of King Farouk. The same date which brought the Naguib coup (July 23) marked the conclusion of an arms aid pact between the United States and the Israeli government. These developments came 1040 days lunar after Russia recognized

the Chinese Communist regime of Mao Tse-tung on October 2, 1949 (center of Chart II). The 1040 time-measure, that in which plans and policies come to fruition, stresses that both the 1949 and 1952 events marked by it advance the Divine plan to bring "all nations" before Jerusalem for judgment.

The Egyptian crisis led Great Britain to reshuffle her Mediterranean fleet and rush reinforcements to the Suez Canal Zone (July 27). This was 286 days (displacement) after October 15, 1951, when Egypt denounced her Suez and Sudan treaties with Great Britain (near bottom of Chart I). In Iran, Premier Mossadegh outlined plans for sweeping economic reforms, including projected reopening of oil production, by which he hoped to rescue his impoverished nation from imminent bankruptcy. And an ominous flare-up occurred in the Balkans as Bulgarian troops occupied a disputed island on the Greek-Bulgarian frontier.

These three developments came 2520 days after the Japanese surrender was signed. Along with other events which fall on the terminals of 2520-day "trial or probation" periods extending from the closing dates of World War II, they foreshadow a new phase of the world tribulation which will redouble the throes of judgment upon errant Anglo-Saxondom.

Fanning the Middle Eastern crisis is the spasmodic unrest in the whole territory from Morocco to India. North Africa contributed its bit on July 28 as the Bey of Tunis refused to sign into law a reform program presented by the Paris government. By this maneuver the Bey hoped to delay reforms until the North African issue could be brought before the UN Assembly in October.

A solar measure of 7×270 days (birth travail perfected) separates this July 28 development from the April 28, 1947 special UN Assembly session on Palestine. It was also 7×120 days solar plus two (warning perfected) before November 29, 1954, which will be 2520 days solar after the UN voted to partition Palestine on November 29, 1947 (top of Chart II).

By William O. Lay, Jr.

July 28 also brought a British White Paper announcing that the government would begin returning the nationalized steel industry to private ownership in the autumn. This was precisely 2520 days solar plus two after the July 26, 1945 British election which brought the Laborites to power and led to the nationalization of steel and other industries (not charted). Meanwhile, the Western Allies lifted the last restrictions on German steel production and capacity.

Paris sources on July 29 disclosed a note warning the Washington Government that France might be compelled to quit the Atlantic Pact unless the United States furnished more help to the French armament industry. If help were not forthcoming, American officials were told, France might have to abandon Indo-China to the Communists. The long-evident failure of Marshall Plan aid to rehabilitate European economies was strikingly underscored by this July 29 development. It came on a most significant date — 666 days solar before June 5, 1954, which will be precisely 2520 days solar after the Marshall Plan was promulgated in June 1947 (upper center of Chart II). The 666 time-measure is that symbolizing the imperfect human world-system in opposition to the order and harmony of Divine perfection.

Further data noted shows that July 29 fell a fruition period of 1040 days after September 23, 1949, when President Truman disclosed an atomic explosion within the Soviet Union. And a solar measure of 286 days extends from July 29 to May 15, 1953, which will be 2520 days solar after efforts to draft World War II peace terms collapsed in 1946 (top of Chart I).

Developments indicative of "perfection in desolation" were anticipated for July 31, a date which fell 10×1290 days after the United States entered World War I on April 6, 1917. The July 31 terminal brought from the Austrian government a memorandum appealing for American support of a move to end the occupation of Austria.

And in Germany the Social Democratic Party issued a policy declaration pledging itself to fight for negotiations with the Soviet Union looking toward Germany reunification. The party also demanded special effort to regain Germany's lost markets in Eastern Europe. The third premonitory event on July 31 came in Iran where a bill giving Premier Mossadegh power to rule by decree for six months received its first two readings in Parliament.

The Iranian development just noted links to the Middle Eastern pattern through a solar 286-day displacement period separating it from October 15, 1951 (bottom of Chart I). Note how the Middle Eastern crisis unfolded on the three successive terminals of this 286 cycle.

The United States became the first nation to ratify the Bonn pacts when President Truman signed them on August 2. This date fell precisely 2520 days solar after the Potsdam Conference closed on August 2, 1945. It was at Potsdam that the Big Four formulated their ill-starred agreements concerning Germany's post-war status. As Chart I indicates (near top), August 2, 1952 was also 286 days before May 15, 1953.

August 6 found both London and Washington evidencing mounting concern over Iran. American officials expressed fear that a Communist coup might swing Iran into the Russian orbit. Meanwhile, British Prime Minister Churchill called a special cabinet session to study "alarming reports from Iran."

In Berlin the American high commission released the text of a note, dispatched July 31, which protested the failure of Soviet authorities to release the anti-Communist lawyer kidnapped from West Berlin on July 8.

These August 6 developments came 2520 days solar after the first atomic bomb was dropped on August 6, 1945 and 1040 days lunar after Russia recognized the East German Communist regime on October 16, 1949. In addition, August 6 was 286 days lunar before May 15, 1953 (near top of Chart I).

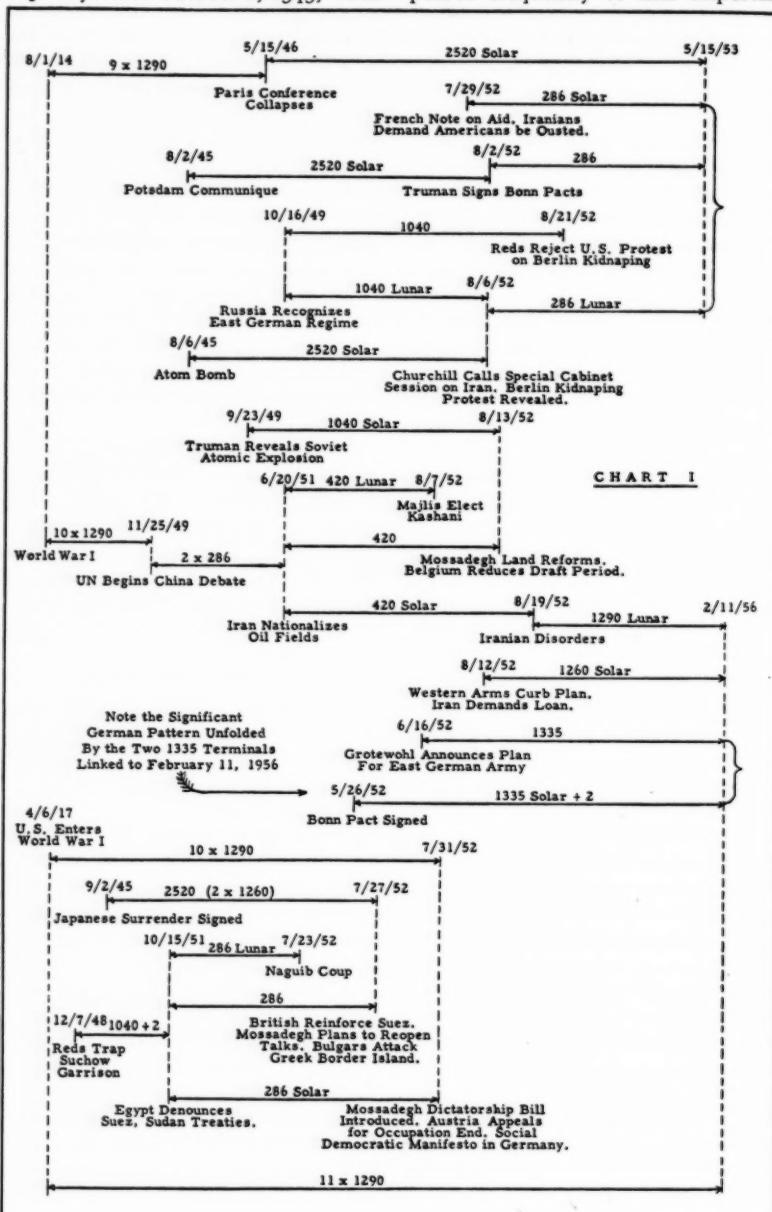
The peril of a Communist coup in Iran increased sharply on August 7 when Ayatullah Kashani, a pro-Russian Moslem fanatic, was elected speaker of the Majlis (lower house of Parliament). On the same day the British Foreign Office disclosed that

it had invited the United States to join a seven-power Middle East defense board from which Egypt and the Arab states would be temporarily excluded. And in Egypt, General Naguib bid for American military aid but declared that, if it were not forthcoming from the West, he would have to seek it from the East.

Study of the material on the lower half of Chart II will show that August 7 bears outstanding chronological markings. It fell a tribulation period of 1260 days after the February 24, 1949 Jewish-Egyptian armistice and 1040 days after October 2, 1949, when

Russia recognized the Chinese Communist regime. Note that the lunar terminals of both the 1260 and 1040 cycles marked important developments relating to the Middle East. The August 7 terminal was also 7×270 days after the Marshall Plan was promulgated on June 5, 1947.

Even more noteworthy is the interval of 8×390 days separating August 7 from the January 22, 1944 Allied landings at Anzio in Italy. This time-measure, the number of renewal (8) multiplied by the number indicating Israel's chastisement (390), has appeared frequently to link important



terminals in World War II to outstanding events of the current tribulation phase. It was 8 x 390 days from the December 11, 1941 United States declarations of war against the Axis to America's entry into the Korean war on June 27, 1950. The same 8 x 390 measure separated the signing of the Tehran communique on December 1, 1943 from June 16, 1952 when the Defense Department in Washington ordered round-the-clock plane spotting. Recurrence of the 8 x 390

factor to mark August 7, 1952 stresses the ominous portent of the day's developments.

August 7 also brought a new flare-up along the Greek-Bulgarian border as Greek mortar and machine gun fire forced the Bulgars to abandon the disputed islet seized on July 27.

The Iranian government on August 8 forwarded to Great Britain an uncompromising note demanding a huge financial settlement by the nationalized Anglo-Iranian Oil Company and

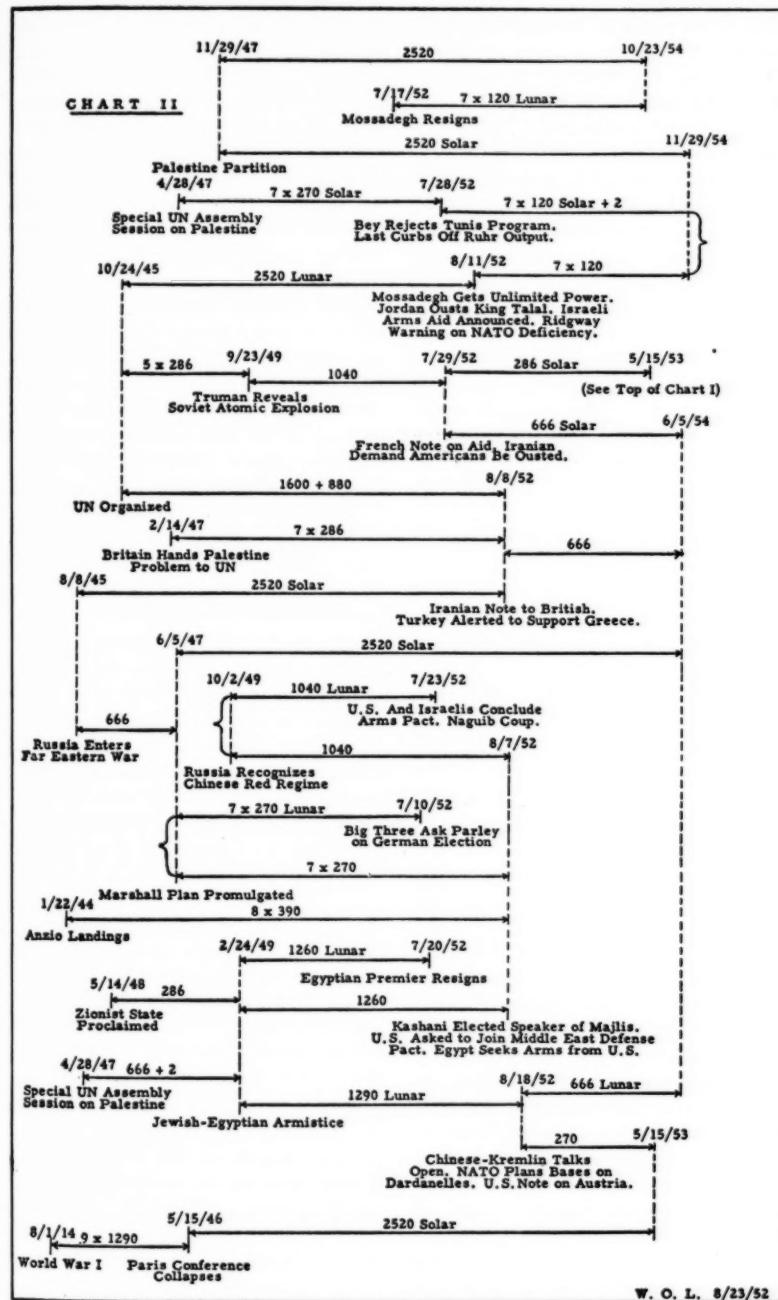
the British Government as its price for reopening negotiations on the oil dispute. On the same day it was reported that Turkey had invoked Atlantic Pact provisions for the first time in southeastern Europe by alerting her troops to support Greece against Communist Bulgaria.

Especially significant is the fact that these developments came a "displacement perfected" measure of 7 x 286 days after February 14, 1947 when Great Britain announced that the Palestine problem was being handed to the United Nations (center of Chart II). Linking the UN even more closely to these August 8 developments is the 1600 plus 880 measure extending from its October 24, 1945 organization date. The two time-factors, signifying displacement and Divinely-guided judgment, indicate that the August 8 events bring the world organization ever nearer the destruction promised to all who burden themselves with Jerusalem (see Zechariah 12: 1-3).

As the chart notes, August 8 was also 2520 days solar after Russia entered the Far Eastern war in 1945. Of equal interest is the 666 days separating August 8 from June 5, 1954, which falls 2520 days solar after the Marshall Plan was promulgated in 1947. The swiftly-accelerating Middle Eastern crisis will demonstrate once and for all how little return American taxpayers received for their dissipated dollars.

The Iranian Senate on August 11 yielded to nationalist pressure and passed the bill giving Premier Mossadegh unprecedented dictatorial powers. This fell a "perfection in warning" period of 7 x 120 days before November 29, 1954, which will be 2520 days solar after the UN voted to partition Palestine (near top of Chart II). Equally significant is the 2520 lunar period separating August 11 from October 24, 1945 when the UN was organized.

The arms aid pact between the United States and the Israelis, concluded on July 23, was disclosed on the August 11 terminal just noted. On the same day the Amman Parliament unseated the mentally-deranged King Talal of Jordan and placed his son Hussein on the throne. Meanwhile, the SHAPE commander, General Matthew B. Ridgway, bared the lag in NATO preparations as he pointed out the likelihood that both



Britain and France would fail to meet their 1952 quotas for the North Atlantic defense pool. General Ridgway warned:

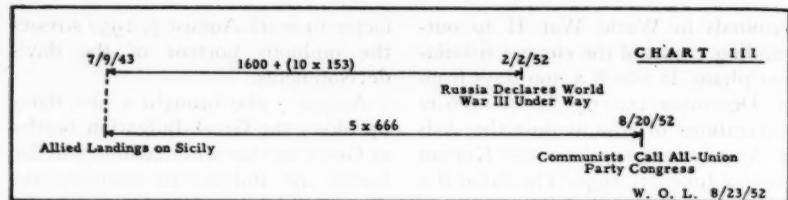
"There is no conclusive evidence that the threat of armed aggression facing us has in any way decreased. The forces at our disposal are seriously inadequate in certain vital categories."

Tehran reports on August 12 indicated that Premier Mossadegh had demanded a fifty-million dollar loan from the United States to get Iran's oil flowing again. On the same day the Western Powers laid before the UN Disarmament Commission a new plan under which they would participate in a Big Five meeting on disarmament and atomic control if Russia would agree to a proposal for voluntary troop ceilings. A solar tribulation measure of 1260 days separates these August 12 developments from February 11, 1956, which will be 11 x 1290 days after the United States entered World War I on April 6, 1917 (center of Chart I).

Premier Mossadegh of Iran, attempting to frustrate the Communist minority, announced on August 13 a sweeping program of land and agricultural reforms under which sharecropping peasants would receive more of what they produce. This move came precisely 420 days after June 20, 1951 when Iran nationalized the oilfields (upper center of Chart I). The 420 time-measure, the sixth part of 2520, partakes of the significance of both these numbers.

August 13 also brought another setback for NATO as army mutinies and nation-wide strikes forced the Belgian government to reduce the national draft period from 24 to 21 months. General Ridgway had previously indicated that he deemed the longer period essential. Note that the Belgian move came 1040 days solar after September 23, 1949 when President Truman revealed the Soviet atomic explosion. The lackadaisical attitude of Western nations toward feverish Communist preparations for war is hastening to fruition the Divine plan of judgment. Recall that it was on the July 29 mean terminal of this same 1040 cycle that France demanded further American aid.

Mid-August brought another fruitless exchange of notes concerning the Austrian peace treaty. The West on August 11 once again asked Russia



to join in providing an "immediate and just" treaty establishing Austria's independence. The Soviet reply, delivered on August 14, reiterated Russia's stand that the proposed shortened treaty contradicted four-Power agreements made at the end of World War II.

In Nepal, the strategic Himalayan nation threatened by Communist intrigue, King Tribhuvana took all power into his own hands and broadcast an appeal that his people cooperate to insure a stable and efficient government. Meanwhile, in Paris, United States warships scheduled to participate in NATO maneuvers planned for autumn were ordered to stay out of the Baltic Sea to avoid an incident with Russia.

These three August 14 developments, all underscoring ominous world tensions, came 2520 days solar after the Japanese surrender on August 14, 1945 ended World War II (not charted).

General Ridgway's Paris headquarters announced on August 18 that the Western Powers were setting up two bases in Turkey and Greece upon which to anchor defenses of the northeastern Mediterranean region fronting Russia. Meanwhile, a Tehran report disclosed that Premier Mossadegh, in failing health, was considering the appointment of a four-man council to administer the affairs of state. These developments, symptomatic of Middle Eastern desolation, were appropriately marked by a lunar 1290 measure extending from the February 24, 1949 Egyptian-Jewish armistice (bottom of Chart II). August 18 was also a birth-travail period of 270 days before May 15, 1953, which links to the 1946 date when efforts to draft World War II peace terms collapsed. It was therefore appropriate that the August 18 terminal should bring the Western note to Moscow which continued the stalemate over an Austrian peace treaty. As the chart notes, August 18 was also 666 days lunar before June 5, 1954.

August 18 also marked the opening in Moscow of important top-level talks

between leaders of Russia and Communist China. These conferences, concerned with economic, political and military relations, were certain to have a crucial bearing upon the developing world crisis.

Troubled Iran continued in turmoil on August 19 as nationalists and Communists clashed repeatedly in Tehran streets. The date was 420 days solar after Iran nationalized the oilfields on June 20, 1951. In addition, a lunar measure of 1290 days extends from August 19 to February 11, 1956, which will be 11 x 1290 days after the United States entered World War I on April 6, 1917 (center of Chart I).

The Iranian disorders led to reimposition of martial law in Tehran on August 21. On the same day Russia rejected as "unfounded" the latest American protest over the July 8 kidnapping of an anti-Communist Berlin lawyer. These developments came 1040 days after Russia recognized the East German Communist regime on October 16, 1949 (near top of Chart I). Note that the American protest to which Russia replied on August 21 was disclosed on the August 6 lunar terminal of the same 1040 cycle.

Russian leaders on August 20 called an All-Union Party Congress to convene on October 5. On the agenda would be approval of widespread changes in party organization and a new five-year economic plan for Russia. Concerning this momentous proclamation, an Associated Press analyst stated:

"The announcement that an All-Union Congress of the Communist Party will be convened October 5 is the most important political event inside the U. S. S. R. since the war. Long awaited, the announcement indicates a down-the-line strengthening of the dictatorship from top to bottom, possibly with a third world war in mind."

That the forthcoming Communist Party Congress foreshadows Russia's planned attack on the Western world is suggested by the chronological material mapped on Chart III. Repeated from an earlier chart (April 1952 issue of DESTINY) is the notation that

(Continued to page 352)

The Day of Vengeance

IT HAS LONG BEEN established that in the era prior to the coming of Jesus Christ as Redeemer and Saviour was known as the *former days*, while the period subsequent to His first advent has been known as the *latter days*. Thus, the Christian Dispensation is often referred to prophetically as the latter days. These latter days encompass the Day of Grace, to be followed by the Day of Vengeance. Jesus launched His ministry by proclaiming it to be the inauguration of the Acceptable Year of the Lord, the beginning of a time of grace. In "The Acceptable Year of the Lord," *Documentary Studies*, Vol. II, page 485,* and in "Three Visitations and a Year of Grace," DESTINY for August 1950, it was shown that our Lord's ministry was a little more than a year in duration. Just before His declaration concerning the Acceptable Year, He had been under temptation by the Devil, who had thereafter left Him for a season. The account states that, under the power of the Spirit, Jesus then returned to Galilee and came to Nazareth where He had been brought up. He went into the Synagogue on the Sabbath Day, as was His custom, and stood up to read the Scriptures. There was placed in His hand the scroll of the Prophet Isaiah and, unrolling it, Jesus found the place where it says:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4: 18-19.)

After reading this, He rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the Synagogue were fixed upon Him and He announced to the people:

"This day is this scripture fulfilled in your ears." (Luke 4: 21.)

When we turn to the portion of Isaiah from which Jesus was reading, we find that He stopped short of completing the full declaration expressed by the prophet, for, following the state-

* \$5.00 postpaid; Vols. I and II together, \$9.50 postpaid. Destiny Publishers, Haverhill, Mass.

ment, "the acceptable year of the Lord," are the words, "and the day of vengeance of our God." Jesus did not associate the Day of Vengeance with the Acceptable Year of the Lord because, as the passing of time has made clear, the Day of Vengeance was not to come until the ending of the Day of Grace nearly two thousand years later.

Even while the people bore witness at the time to the graciousness of His words, they asked the question, "Is not this Joseph's son?" Evidently this was said with a derogatory inference, for Jesus countered with the statement:

"Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." (Luke 4: 23.)

Jesus observed that no prophet is welcomed in his own country and then He reminded them that there were plenty of widows in the land of Israel during the time of Elijah, but the prophet went to a widow in Sidon. There were many lepers in Israel in the time of Elisha, but none of them was cured. Instead, it was Naaman the Syrian who was healed.

The people in the Synagogue became so infuriated at these words from the man who had just read to them from the record of the Prophet Isaiah that they rushed Him out of their city, taking him to the brow of the hill upon which the community stood with the intention of casting Him from it. But He escaped out of their hands and went to Capernaum. Thus, we see from this account that the very first reaction to the proclamation of the Acceptable Year of the Lord was that of a mob seeking the life of Jesus.

Proclamation of the Day of Vengeance

Down through the generations since that day multitudes have patterned their actions after the example of this mob. The next event on the Divine agenda, therefore, following the Day of Grace, will be the Day of Vengeance to bring to judgment all those who have refused to accept Jesus Christ as Redeemer and Saviour or to acknowledge His overruling sovereignty as the

By Howard B. Rand

coming King of kings and Lord of lords. Just as our Lord's ministry began with the proclamation of the Acceptable Year, so will the end of the period of grace be heralded by the proclamation of the Day of Vengeance, which is the year of recompenses for the controversy of Zion.

Our understanding of the nature and duration of the Day of Vengeance will be increased if we take note of its purpose as it affects 1) the overcomers, 2) His people nationally and 3) the inhabitants of the earth — recognizing to whom the proclamation is specifically addressed. In his 26th chapter Isaiah refers to all three groups. However, that the Day of Vengeance does not personally affect the overcomers is dealt with in detail in the article, "The Day Is At Hand," DESTINY for September 1952 (pp. 305-9), for it is shown there that those counted worthy to escape are not destined to experience this time of wrath. To them the message is in Isaiah's 19th verse:

"Thy dead men shall live, together with my dead body shall they arise [Margin: Thy dead shall live: my dead bodies shall rise.] Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26: 19.)

To the remainder of His people the message is:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26: 20.)

Then the explanation is given as to the purpose of the Day of Vengeance:

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." (Isa. 26: 21.)

God's Controversies

The inevitability of the Great Assize is emphasized throughout the entire Bible. The prophets and apostles not only pointed out that ultimate judgment faces each individual — for every

one will be required to give an account of the deeds done in the flesh — but they have also reiterated the fact that nations will face final judgment in the day of His vengeance. Jeremiah states this in sobering terms:

"For the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." (Jer. 25: 31-33.)

The reason for God's quarrel with the nations, that stirs up His anger and brings about these results, is another controversy, as stated by Isaiah:

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." (Isa. 34: 8.)

Thus, He moves to settle the account with the nations who have misused His people and sought to seize His Kingdom. God uses wicked nations as instruments of chastisement upon His people, but when His purpose has been served in this respect, He will not hesitate to mete out punishment in recompense for the evil done to His people. In other words, God does not fail to recognize that the wickedness of the nations is very great, but they are victorious over His people while His people are sinful. When the Israel of God turns from their evil ways, God can then move against His and their enemies. This is because of His covenant with His people, for under its terms it is impossible for Him to annihilate their enemies while Israel is sinning, since He specified that He would not do so. He only awaits the day when His people will repent, turn to Him and make it possible for Him to take vengeance upon those who would, if they could, destroy them.

A Specific Time

Throughout the ages men and nations outside of Israel have given little or no heed to the commandments, statutes and judgments of the Lord. They have flouted His authority and either ignored or ridiculed His Word, apparently with impunity. Because God is merciful, slow to anger, not moving in judgment at once against His enemies, many have assumed that He is either indifferent or impotent. Therefore, they continue in their open

defiance of Him, with no thought of retribution. What is overlooked is the fact that God has set a time when, as the result of the coming to maturity of the fruits of iniquity, He will move out of His place to punish the wicked. There is much, very much, in the Bible about the Day of Vengeance when the Lord will execute swift judgment against all of His adversaries. Nahum the Prophet declares:

"The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." (Nahum 1: 2.)

Let those who feel that, because God does not move immediately in judgment against evil men and nations, He is not concerned with their sinful practices and lawless acts take note that Nahum states *God is holding in reserve a specific time* when He will visit His wrath upon those who have defied Him and who ignore the righteousness of His laws. The prophet continued:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked." (Nahum 1: 3.)

Year of Requital

It is also important to recognize that, while Nahum simply states that God has reserved a specific time when He will visit His anger upon the nations, Isaiah defines the chronological bounds of the day of His wrath. Smith and Goodspeed translate Isaiah's declaration as follows:

"For the Lord has a day of vengeance, a year of requital for the feud against Zion." (Isa. 34: 8.)

Ferrar Fenton renders it:

"For the Lord's day of Justice has come, the year to redress Zion's case."

Here we are told that the Lord's Day of Vengeance, or Day of Justice, is the year of requital, or redress, when He moves to take vengeance upon the enemies of His Kingdom for the wrongs they have done to His people. This whole matter requires thoughtful consideration, for its entire meaning will not be clear to those who give only superficial attention to its significance. It is Ezekiel who tells us what the signal will be that will identify the Year of Requital.

Two Aspects of Great and Terrible Day

It must always be borne in mind that there are two aspects of the Great and Terrible Day of the Lord: one as

it affects His people and the other as it affects His enemies, who are also the enemies of His people. The first phase of that Day finds God dealing with His people, using their enemies to chastise them in fulfillment of the prophecy given through Ezekiel:

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me." (Ez. 20: 37-38.)

Ezekiel shows that it is Soviet Russia, with all the nations confederated together under her leadership, who will be used against Israel in this manner:

"Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ez. 38: 17.)

The same thought is expressed in Joel's prophecy, where we are informed that the trumpet is to be blown in Zion sounding an alarm as the enemy moves against God's people. Joel states:

"For the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." (Joel 2: 1-2.)

Following this description of a powerful enemy moving against His people, Joel shows their destructive power and the hopelessness of the situation that confronts God's people. This will result in a turning to the Lord for help in a great spiritual awakening, for the Lord will allow the pressure of that terrible day to increase upon them until they become willing to turn to Him in obedience to the terms of His covenant with them.

Timing Day of Vengeance

Having accomplished this purpose, the Lord will then prepare to deal with the enemies of His Kingdom. But He will await a signal from the enemy himself before coming out of His place to inflict punishment and the second aspect of the Great and Terrible Day of the Lord has to do with this. In his 38th chapter, Ezekiel points out that Soviet Russia, as Gog at the head of a great confederacy, will move south against the Middle East and Palestine and also from the north, over the North Pole, by way of Alaska, to in-

vade a land of unwalled villages: *

"And it shall come to pass at the same time when Gog [Soviet Russia] shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken." (Ez. 38: 18-19.)

This act of military aggression by Soviet Russia is declared by God to cause "His fury to come up in His face" so that the fire of His wrath will be poured out. Thus, at the critical stage in this enemy attack, when all will seem lost and victory assured to the enemy, Ezekiel declares the time of God's wrath will have come. Unknown to the enemy, God has been waiting until His people turn to Him before He moves in their behalf. Therefore, the enemy, having finally acted upon the decision previously made, and having launched the all-out attack through which they expect to bring their program for world domination to swift fruition, will instead fill their cup of iniquity brimful,** bringing about their own doom. Joel prophesies:

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." (Joel 3: 16.)

Because Jerusalem will also have come under attack at that time, and will therefore be a burdensome stone to all the nations, the Lord declares:

"In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness." (Zech. 12: 4.)

Mad men riding blind horses! The terror of that day will indeed be very great as Zechariah further declares:

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour." (Zech. 14: 12-13.)

* See "The Coming Invasion of the United States" and "Without Bars and Gates," *Documentary Studies*, Vol. II, pp. 264-7.

** See "The Brimful Cup," *DESTINY* for August 1952, pp. 269-72.

Panic will seize them all and we are told every man will turn upon his neighbor during the tumult, confusion and awful slaughter of that day. Joel gives us the reason for this Divine intervention in behalf of His people:

"Then will the Lord be jealous for his land, and pity his people." (Joel 2: 18.)

The eventual results are stated by this prophet:

"But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea . . . and his ill savour shall come up, because he hath done great things." (Joel 2: 20.)

The Indignation

A thorough understanding of these two aspects of the Great and Terrible Day of the Lord is essential as it contributes much to a full comprehension of the Lord's purposes in compelling His will to be done on earth as it is in heaven. The Lord permits His people to come under the pressure of that day, using their enemies in His dealings with His people to curb them and constrain them to return to Him in sincere repentance. Afterward, following the great spiritual awakening as the result of acute distress and trouble, God will move in behalf of His people against an arrogant and temporarily victorious foe. This action on the part of God constitutes the day of His wrath and vengeance, which is also the Year of Requital, as He pours out the fury of His indignation upon the evil aggressors who had thought to usurp His Kingdom. It is in regard to such a time that, through Isaiah, He issues the invitation to His people:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26: 20.)

This was fulfilled partially by the withdrawal of Britain from Palestine in 1948 when the Zionist state came into being and the *Abomination That Maketh Desolate* was set up in the land. The reason for this action at that time, which was puzzling to many students of the Scriptures when it happened, becomes clear when it is realized that the House of Israel was compelled to withdraw "until the indignation be overpast."

However, much more than a physical withdrawing and hiding is meant

here, for it embraces the need for a spiritual awakening to assure for His people a place of safety during a time of great tribulation so that they may dwell in the secret place of the Most High and abide under the shadow of the Almighty. (Ps. 91: 1.)

Meantime, God issues another sort of invitation to the inhabitants of the earth apart from His people:

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter." (Isa. 34: 1-2.)

The context of this verse makes it plain that the controversy between God and the nations who have declared war upon His people is to be settled in the year called the Day of Vengeance (Isa. 34: 8). Isaiah also associates the events of this year, when God moves in behalf of His people, with extra-terrestrial happenings:

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." (Isa. 34: 4.)

In the revelation to John he was shown that these same heavenly disturbances are coupled with the events at the end of the Sixth Seal bringing the present age to its close:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sack-cloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." (Rev. 6: 12-14.)

He describes the consternation of men as the result of all this:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." (Rev. 6: 15-16.)

This is hiding of quite a different sort from the hiding His people are invited to do under the overshadowing

protection of God Almighty! The reason for the consternation and fright is expressed in their exclamation:

"For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6: 17.)

The Day of Wrath

While Isaiah declares it is the Day of Vengeance and the year of recompenses of requital for the controversy of Zion, John is shown that it is the Great Day of the Wrath of the Lamb. Thus, both Isaiah and John are describing the same events, although John adds the detail that seismic upheavals will accompany the heavenly display. This latter fact further associates these scenes with the time when Gog moves from the north quarters, for Ezekiel speaks of the terrible earthquake that occurs when Russia comes against God's people (Ez. 38 & 39). These are most appropriate weapons for the Lord to employ according to Jeremiah, for he says:

"The Lord hath opened his armoury, and hath brought forth the weapons of his indignation." (Jer. 50: 25.)

This day of Divine wrath is also the year when the armies of the nations are to assemble in the valley of decision, as Joel points out:

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel 3: 14.)

In his next statement Joel also refers to the Lord's use of the weapons of His indignation:

"The sun and the moon shall be darkened, and the stars shall withdraw their shining . . . and the heavens and the earth shall shake." (Joel 3: 15-16.)

All the prophets without exception speak of the terribleness of this day, of which the following from Zephaniah is an illustration:

"Near at hand is the great day of the Lord; Near and speeding fast!
Near at hand is the bitter day of the Lord,
On which the warrior will cry in terror!
A day of wrath is that day;
A day of trouble and distress,
A day of desolation and waste,
A day of darkness and gloom,
A day of cloud and thundercloud;*
A day of the trumpet and battle-cry,
Against the fortified cities,
And against the lofty battlements.

* The mushrooming atomic clouds, with accompanying terrific heat, light and noise.

"And I will bring trouble upon mankind so that they shall walk like blind men; Because they have sinned against the Lord.
And their blood shall be poured out like dust,
And their flesh like dung.
Neither their silver nor their gold Will be able to rescue them.
On the day of the wrath of the Lord, and in the fire of his zeal,
All the earth shall be consumed;
For a complete destruction, indeed a frightful one, will he make
Of all the inhabitants of the earth." (Zeph. 1: 14-18, Smith & Goodspeed Trans.)

Referring to the same period, Ezekiel describes what the results will be of the impact of the Day of Wrath upon the world economy:

"The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. . . . They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." (Ez. 7: 12, 19.)

Great and Terrible Day

Let us pause here to sum up the various Biblical phrases which have already been dealt with in this article, which are: 1) The Day of Vengeance (or Day of Justice), 2) The Year of Requital (or recompenses), 3) Period of His Indignation, 4) Time of God's Wrath. Perhaps it should be emphasized for clarity's sake that all of these phrases, as they are used in the Bible, apply to the same period, the chronological duration of which is given.

Here we are confronted with the necessity to understand that the *Day* of Vengeance may also be expressed as the *Year* of Requital, just as the fact has been dealt with in previous articles that the *Day* of the Lord is the *Night* of Darkness. A full understanding of the application of these terms will only come to those who apply themselves thoughtfully to research and study in order to gain the whole meaning to be obtained from their use.

There is the necessity, further, to understand the use of the term "day" in all of its applications. As stated in *Day of Decision*: **

"All the prophets have referred to the rise of an enemy nation under aggressive leaders whose purpose is to ultimately wrest world rule from those to whom it

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rightfully belongs and destroy all, both human and Divine, who stand in their way and oppose them in their plans. As pointed out in "Hooks in the Jaws," DESTINY for November 1950, this evil and aggressive enemy is Soviet Russia under the leadership of the Kremlin. Today these hordes are on the march, moving to fulfill their ill-fated role as they push the conflict upon many fronts.

"In one verse of twenty words the Lord covers the entire sweep of Soviet operations from the inception of this evil power in the Russian Revolution of 1918 to the destruction of the forces of Gog in the climactic end-time scenes of the present age:

"Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." (Ez. 39: 8.)

"This 'day' has reference to the period we know to be the generation of 40 years during which the forces of evil challenge God upon His Throne, during the end years of which — in the period elsewhere termed the 'Day of the Lord' — God moves out of His place to meet their defiance.

"In connection with the statement quoted above defining the Day of the Lord, it is essential to carefully consider the chronological application of the term 'day' from the standpoint of far-view and near-view timing. We are now particularly concerned with the Day of the Lord which will be Great and Terrible, during which the cup of iniquity will be filled to overflowing and God will move to execute decisive judgment upon gross evil and cleanse His people of all unrighteousness." (Page 43.)

Many references have previously been made to the "Great and Terrible aspects" of the Day of the Lord, showing that this phase of world tribulation is itself a "day," the chronological commencement of which is after the beginning of the Day of the Lord on June 25, 1950 (with the outbreak of the Korean War in the Far East) and which is itself termed the Great and Terrible Day of the Lord. It defines that period climaxing the events of the Day of the Lord which will see the acute intensification of Divine wrath.

Also, it was illustrated by the chart, "Observing the Time," DESTINY for September 1952 (p. 309), that within the Day of the Lord whose chronological terminals are June 25, 1950 to August 20, 1953 is a period designated as "That Great Day." Thus, we actually have for consideration here a "day" within a "day" within a "day." The key to understanding of these uses of the term "day" lies in determining to whom each chronological application of the *Day* applies.

Battle of God Almighty

There is one additional phrase which must be considered in this same connection, as given by John in Revelation 16: 14: "the battle of that great day of God Almighty." It is not only "that great day of God Almighty," but it is the "battle of God Almighty," and this latter phrase is simply one more designation added to the four previously given which define and describe the Great and Terrible Day of the Lord. It is during the "battle of God Almighty," which climaxes "that great day," that He will reveal Himself and the armies of His enemies will know against whom they fight.

WORLD WAR I saw peace taken from the earth, for at that time the inhabitants of the world entered an era of turmoil and strife which, according to the utterances of the prophets and the evidence of chronology, would lead to the events of the Day of the Lord. The Day of the Lord itself was to climax in the Day of Vengeance, or year of redress, when God comes from His place to punish those who have spurned Him and wronged His people. At that time, as previously pointed out, His people are to heed the Divine admonition:

"Go, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while, till the time of wrath go by. For see! the Lord is coming out of his place, to punish the inhabitants of the world for their guilt; And the earth will uncover her blood, and will no more conceal her slain." (Isa. 26: 20-21, Smith & Goodspeed Trans.)

The expression, "the earth will uncover her blood, and will no more conceal her slain," is interesting in the light of the countless number of unsolved crimes which have been committed throughout the ages, even the so-called perfect crimes which men have not been able to detect. God is now to move in anger against the guilty, bringing to judgment all, men, nations and systems, which are responsible for the violence and destruction which have brought affliction, suffering and death to the righteous.

Jacob's Trouble

The statement that God will finally "come out of His place to punish" is the climax in the progression of events beginning with the period applicable to the modern House of Israel and known as the Time of Jacob's Trou-

ble. Jeremiah the Prophet speaks of this as an unnatural time in the experience of His people:

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! For that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30: 5-7.)

Isaiah also refers to this time of trouble when God's people will be in dire distress, being unable to bring any of their plans to fruition. He speaks of the conditions in the land as being deplorable and indicts the grandiose plans for world peace and the would-be program of assistance to backward areas in that the nation would find itself impotent to bring to birth any of its carefully-laid schemes. Isaiah likens the circumstances to a woman writhing in pain to give birth to a child but finding it impossible to bring forth:

"In distress, O Lord, we sought thee; We cried out because of oppression, when thy chastening was on us. Like a woman with child, as she draws near to give birth, As she writhes and cries out in her pangs, So were we in thy presence, O Lord; We were with child, we writhed in pain, But we gave birth only to wind; No deliverance did we achieve for the land, No inhabitants of the world came to birth through us." (Isa. 26: 16-18, Smith & Goodspeed Trans.)

Day of Resurrection

Since the close of World War II the distress and perplexity have not diminished and now, at long last, it is being generally recognized that there is no possibility of bringing to pass the planned peace the ending of that war was to usher in. According to Isaiah, however, the very next event on the agenda has to do with those who are to come to rulership in His Kingdom, under whose administration there will be brought to birth all that which it is impossible to accomplish under the present leadership, whose malfeasance in office is responsible for most of our troubles today. Isaiah looks with hope and expectancy to an event that will precede the Day of Vengeance and he exclaims:

"But thy dead will live, their bodies will rise, Those who dwell in the dust will awake, and will sing for joy; For thy dew is a dew of light, And the earth will bring the Shades [Souls] to birth." (Isa. 26: 19, Smith & Goodspeed Trans.)

There is a set time in the plan of God when the resurrection is to take place. Isaiah indicates that it is timed to occur at the end of Jacob's trouble, for it is the hope of His people (Isa. 26: 17-19). Esdras inquired of Uriel the Archangel concerning the time when the dead would rise and Uriel replied:

"Even when the number of seeds is filled in you [or, When the number of those like thee is fulfilled]: for he hath weighed the world in the balance. By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled." (II Esdras 4: 36-37.)

Uriel pointed out that, because of the wickedness of the world, the great harvest is delayed, but that the delay cannot go beyond a set time. He challenged Esdras:

"Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her. Then said I, No, Lord, that can she not." (II Esdras 4: 40-41.)

Esdras was well aware of the inevitability of birth under those circumstances, so the answer of Uriel to his question was unmistakably clear:

"And he said unto me, In the grave the chambers of souls are like the womb of a woman: For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them." (II Esdras 4: 41-42.)

To the testimony of Isaiah, who describes the nature of the time of distress, and Jeremiah, who designates it as the Time of Jacob's Trouble, is added the testimony of Daniel concerning the same time:

"And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12: 1.)

Isaiah shows that the resurrection is due to occur at the close of this time of trouble by exclaiming, "Awake and sing, ye that dwell in dust . . . and the earth shall cast out the dead." The Angel uses the same language when talking to Daniel:

"And many of them that sleep in the dust of the earth shall awake." (Dan. 12: 2.)

Thus, in the testimony of both Isaiah and Daniel, a double witness to

the certainty of the resurrection and its timing is furnished, associating it with the period of trouble bringing the age to its close.

Paul the Apostle was also much concerned with this aspect of Divine revelation, knowing what it would mean ultimately to the world:

"For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God." (Rom. 8: 19.)

In anticipation of this he said, "The whole creation groaneth and travaleth in pain together," and we can still say this although it is nearly two thousand years later. But we can also declare now that the day of deliverance is at hand when, as the result of the resurrection and summons to the Marriage Supper of the Lamb, there will be revealed to the world those who are to take charge of the affairs of state and establish the rule of righteousness in the earth.

FOLLOWING the completion of the work of judgment upon the inhabitants of the earth during the period of Divine wrath, Isaiah declares:

"On that day will it be said:
A vineyard of delight — sing you of it!
I the Lord am its keeper,
Every moment I water it;
Lest anyone harm it,
I guard it night and day.

On that day will Jacob take root,
Israel will blossom and bud;
And they will fill the face of the earth
with fruit." (Isa. 27: 2-3 & 6, Smith & Goodspeed Trans.)

The Great Regathering

The great regathering of His people will then become an accomplished fact:

"On that day will a blast be blown on a great trumpet;
And those who were lost in the land of Assyria,
And those who were outcasts in the land of Egypt,
Will come and worship the Lord
On the holy mountain in Jerusalem." (Isa. 27: 13, Smith & Goodspeed Trans.)

It was the House of Israel that was lost in the land of Assyria and all of Israel were outcasts in the land of Egypt. Here God promises that their identity will be revealed after the Great Day of His wrath. It will indeed be a day of the blowing of a great trumpet, for the revelation of the identity of the House of Israel will fulfill all

that Paul expressed indirectly by his questions:

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11: 12 & 15.)

The revealing and glorious exaltation of His Kingdom will indeed bring a blessing to the world, for in the works of righteousness as exemplified in the administration of the perfect Law of the Lord, an example will be furnished that all peoples and nations will endeavor to emulate. It is of this time of restoration that Isaiah is speaking when He says of God's people and Kingdom in that day:

"And Peace will I make your government,
And Righteousness your ruler.
No more shall news of violence be heard
in your land,
Nor of wreck and ruin within your borders,
But you shall call your walls Salvation,
And your gates Praise.

No more shall the sun be your light by day,
Nor the moon by night shine upon you;

But the Lord shall be your unfailing light,
And your God your glory.

No more shall your sun set,
Nor shall your moon wane;
For the Lord shall be your unfailing light,
And your days of mourning shall be ended.

Your people shall be all of them righteous,
And shall possess the land forever,
As the shoot of my planting, the work of
my hands,
With which I may glorify myself.

The least one shall become a tribe,
The smallest a mighty nation —
I the Lord will hasten it
In its proper time." (Isa. 60: 17-22, Smith & Goodspeed Trans.)

The Day of Divine Wrath will have served God's purpose and the warfare of God's people will have ended when, in this glorious age to come, universal peace will be established in the earth and evil men and aggressive nations will no longer be able to afflict the people of God. In a little while the time of Divine indignation will have passed and the Sun of Righteousness will arise with healing in His wings for the benefit of all those who have made their peace with Him and who reverence His Name who alone is able to save.

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"Now Israel loved Joseph more than all his children" (Gen. 37: 3). Of Jesus, at His baptism and transfiguration, a Voice was heard saying, "This is my beloved Son in whom I am well pleased."

The "coat of many colors" presented to Joseph by his father, signified that he had made him his *heir*. Of Jesus we read, "God hath appointed Him heir of all things" (Heb. 1: 2).

Predestined a Ruler

Joseph's dreams when a boy were quite significant. In these he saw sun, moon and stars bowing down to his star; the sheaves of his father, mother and brethren bowing down to his sheaf (Gen. 37: 6-10) and the family were in no doubt as to their meaning: "Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?" What they failed to realize was that these dreams were prophecies—revelations of God's purpose in regard to Joseph. All this, too, had its counterpart in the life of our Lord, for it was His claim to be the Christ that brought from the High Priest the question, "Tell us whether thou be the Christ, the Son of God?" And Jesus replied, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Despised and Rejected

Envy and hatred on the part of the brothers led to plans for the murder of Joseph. "Let us slay him . . . and we shall see what will become of his dreams," said they (Gen. 37: 20). But God's plans never miscarry. Man may propose but God disposes; and the day came at long last when, as his dreams had foretold, they all had to

bow to him. So in the case of Jesus. Pilate knew "that for envy" the Jews "had delivered Him." "We will not have this man to reign over us." "Crucify Him!" they cried. But their attempt to get rid of Jesus likewise was frustrated. He rose again and the day will come when they, too, will bow the knee before Him.

Sold for Silver

While Joseph was sold by Judah to Ishmaelite merchants for 20 pieces of silver, Jesus was sold by Judas to the priests for 30 pieces of silver. Note the similarity in the names: *Judah* in the one case, *Judas* in the other.

Falsely Accused

In word and deed Joseph was pure and upright. Not one blemish do we find in his character. Although innocent, he was falsely accused and condemned (Gen. 39). And Jesus was Perfect Man—tempted in all points as we are yet without sin. He, too, was falsely accused and condemned.

Suffered

Joseph was seized, shamefully ill-treated, stripped of his raiment, imprisoned (Gen. 37: 23-24; 39: 20); his "feet they hurt with fetters: he was laid in iron" (Ps. 105: 18). And Jesus likewise was taken, shamefully ill-treated, stripped of His raiment and crucified—so that iron nails pierced His hands and feet.

Condemned with Joseph were two malefactors—Pharaoh's chief baker and chief butler. Crucified on either side of Jesus also were two malefactors—two thieves.

To the butler Joseph said, "Think on me . . . and make mention of me unto Pharaoh" (Gen. 40: 14). To Jesus the penitent thief made almost the same request, "Lord remember me when thou comest into thy Kingdom."

Resurrection and Ascension

How long Joseph remained in that prison house we are not told. His resurrection day came at last when, post-haste, a messenger arrived from Pharaoh ordering his instant release. Doors

By J. Bernard Nicklin

flew open, prison clothes were exchanged and Joseph came forth in new attire and was transported in a chariot to the presence of Pharaoh.

What Pharaoh said to Joseph on that his ascension day is thus recorded:

"And Pharaoh said unto Joseph . . . Thou shalt be over my house and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt." (Gen. 41: 39-43.)

In all this Joseph was most remarkably a type of Christ, for, just as he rose again, ascended to Pharaoh and was glorified, so did Jesus rise again, ascend into Heaven, and God also "hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

A Saviour

Thus raised up, Joseph became a mighty deliverer. Pharaoh gave him the name of *Zaphnath-paaneah* which, according to *Young's Analytical Concordance*, means "Saviour of the world." And the word "Jesus," of course, has the same meaning. "His name shall be called Jesus, for he shall save his people from their sins" (Matt. 1: 21). "Him hath God exalted with his right hand to be a Prince and a Saviour," said Peter (Acts 5: 31).

But the *Speaker's Commentary* gives to *Zaphnath-paaneah* another meaning, *viz.*, "Food of the living"; which likewise was most appropriate, for Joseph's storehouses in Egypt meant life for a famishing world. And Jesus said: "I

am the bread of life, he that cometh to me shall never hunger." In a world of spiritual famine He alone can supply all our need according to His riches in glory.

A Deliverer Revealed

Now we come to an incident in Joseph's career prophetic of something yet to happen. In a time of great distress, Jacob, having heard there was "corn in Egypt," sent his sons (except Benjamin) thither. Joseph recognized them at once but at first hid his own identity and appeared to be harsh in his treatment of them. He had them in his power, but did he punish them? Quite the contrary, for not one word of reproach escaped his lips. Finally Joseph made himself known to his brothers:

"Then Joseph could not refrain [restrain] himself . . . and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud. . . . And Joseph said unto his brethren, I am Joseph. . . . And his brethren could not answer him; for they were troubled at his presence. And Joseph said . . . Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor

angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . and to save your lives by a great deliverance." (Gen. 45: 1-7.)

The verse of Scripture that immediately comes to mind is Paul's statement in Romans 11: 26, in which he refers to the pronouncement by Isaiah concerning the Redeemer:

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

The revealing of the Deliverer, Jesus Christ, Lord of lords and King of kings, to His people will produce the effect stated by Ezekiel:

"Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations." (Ez. 36: 31.)

Just as Joseph's brothers condemned themselves, remembering their evil plot against Joseph, so will the Israel of God be self-condemned in the day He makes Himself known to them.

Of the descendants of Judah who were responsible for the Lord's crucifixion, it is specifically said:

"They shall look upon me whom they

have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Zech. 12: 10.)

It is also of interest to note the implications in the fact that Benjamin played a very special part in the story of the reunion of Joseph with his brethren. Benjamin, symbolizing the lightbearers, i.e., the elect, received a portion at supper five times greater than his brethren.

Goshen

One closing thought. Joseph prepared a place in Egypt for his father and his brethren:

"And thou shalt dwell in the land of Goshen, and thou shalt be near unto me. . . . And there will I nourish thee." (Gen. 45: 10-11.)

Jesus said:

"In my Father's house are many mansions. . . . I go and prepare a place for you . . . that where I am, there ye may also." (John 14: 2-3.)

Can we doubt that Joseph's life and experiences were an unconscious rehearsal of the life and work of our Saviour? The analogies are far too numerous and striking to be accidental.

(Continued from page 344)
on February 2, 1952 Russia declared World War III already under way. The date was 1600 plus 10 x 153 days after the Allied invasion of Sicily. A period of 5 x 666 days, measured from the same initial point, terminates on August 20, 1952 when Communist leaders called the Party Congress at which Russia will gird herself for the climax of the struggle. The 666 time-factor is that which marks activities of the anti-God forces.

The proclamation convening a Communist Party Congress, following so closely upon the Chinese-Soviet conferences, is yet another indication that the world's judgment ordeal is nearing the closing scenes. But little time now remains before the culminating military campaign which will bring all nations before Jerusalem for judgment. Then the long-anticipated moment when the Lord of Israel intervenes to preserve His servant people and confound His enemies.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his re-

buke with flames of fire." (Isa. 66: 15.)

The Anglo-Saxon nations, ignorant of their Israel heritage and national responsibilities, have failed completely to comprehend the meaning of these fateful times. Rather than subject themselves to the required house-cleaning, they have compromised and appeased and trafficked with God's enemies. They have squandered wealth and irreplaceable natural resources in a frantic search for peace

and security, only to find the enemy more powerful and menacing than ever. Now they are perilously close to the moment when no recourse will remain but to their heavenly Lord and King.

For those who understand, the grim acceleration of events stirs hope rather than apprehension. The eternal God, who raised the enemy hordes as an instrument of chastisement, will deal with the peril once it has achieved the objective of turning the hearts of stubborn Israel back to Him. There is neither perplexity nor anxiety when this, the basic fact of the current world tribulation, is kept in mind.

The months immediately ahead will be a soul-shattering experience for the Anglo-Saxon nations. It cannot be otherwise. Only the most drastic measures can beat down the enemy entrenched within and flourishing without. Only the most drastic measures can shatter the encrustation of pride and obstinacy from the hearts of the Israel peoples and fit them for their destined role in the coming age of serenity and peace.

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They Slept With Their Fathers

SINCE THE publication of "Your World: the Span of Life" (DESTINY for July 1952), many letters of interest have been received and some important questions have been asked. Due to the fact that the answers to these questions will be of general interest, this article is written to respond to the many inquiries requiring consideration.

One comment was in criticism of the above-mentioned article, the writer assuming the position taken to be in defense of a so-called "doctrine of soul-sleep," inferring that such a view is very abhorrent and contra to all concepts of Scriptural interpretation. But why should the thought of the soul resting in dreamless sleep be repellent?

The normal individual spends about a third of his life span sleeping, his mind and body being at rest an average of eight hours more or less out of each twenty-four. If he lives three score and ten years, twenty-three of those years of his life will have been spent in sleep. Is it repugnant to think of the body as taking its rest in sleep in this manner? On the contrary, bodily rest is most welcome to the weary individual at day's end and the awakening from a refreshing night's sleep is always pleasant. Will not the awakening in the resurrection be even more refreshing? Anyone who has known weariness of soul can only look forward with utmost expectation to the refreshment to come in the resurrection when he shall awake wholly restored in glorious newness of life!

Actually, there is no intention here to defend any one position, but rather to seek the truth in order to believe exactly what the Scriptures teach, for a belief is of no value whatsoever unless it is in conformity with the facts. It is not necessary to repeat what has already been stated concerning the meaning of death as this subject has been fully covered in "Valley of the Shadow of Death," *Documentary Studies*,* Vol. I (pp. 375-82). However, it is well to re-emphasize the fact that the Bible again and again refers to

* \$5.00 postpaid. Vols. I and II together, \$9.50 postpaid. Destiny Publishers, Haverhill, Mass.

death as a *sleep*. The Psalmist states of those who die:

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146: 4.)

In the light of this statement, how can there be understanding and knowledge in the grave whither thou goest? If all thoughts perish the day one dies, the death-state is not one of conscious existence. In speaking of the patriarchs of old, the Bible records that on the day of their death "they slept with their fathers." If, as some contend, death is but a portal through which one passes into an immediate existence beyond the grave, apart from the resurrection, the many references to the dead as sleeping present an incongruity. However, death is not a portal to life; death is an enemy — the last enemy which, according to Paul, will ultimately be destroyed (I Cor. 15: 26). Nevertheless, there is valid reason for likening the death-state to a sleep because there will be an awakening in the resurrection from the first death (as distinct from the "second death" mentioned in Revelation 20: 14).

We must never lose sight of the fact that it was the Devil who first raised the issue concerning death, questioning God's Word as to the results which would follow the eating of the fruit of the Tree of the Knowledge of Good and Evil. The Divine pronouncement was, "For in the day that thou eatest thereof thou shalt surely die." To Eve the serpent said, "Ye shall not surely die . . . ye shall be as gods, knowing good and evil." Smith and Goodspeed render the first statement: "You will not die at all," while Robert Young translates it literally, "Ye do not surely die" — a lie that has been perpetrated upon the human race ever since, with multitudes believing that death is life beyond the grave.

It is the Great Lie of the deceiver of men and, apart from the initial effect of this deception — to bring about the fall — there is a most sinister purpose involved.

If all mankind were to recognize death to be exactly what the Scriptures teach concerning the state of the dead, it would be impossible for evil spirits to impersonate departed per-

sons, manifest themselves through their subversive influence upon individuals and carry on their subtle warfare against the followers of Jesus Christ:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6: 12.)

It is through the means of deceiving spirits that Satan has been able to greatly increase his power over the human race because, through the activities of evil spirits, he has succeeded in leading hundreds of thousands astray.* By such means heathen religions have flourished and their devilish doctrines have secured a foothold even among God's people in Christian lands. A decisive blow would be struck against Satan's kingdom and his vast army of demon spirits would to a large extent become impotent if the true state of the dead were recognized by all Christian men and women.

The truth is plainly stated by God, who passed judgment upon the human race as the result of Adam's fall: "For dust thou art, and unto dust shalt thou return" (Gen. 3: 19).

Turning to Job, we find him longing for death because of his misery and he exclaims:

"For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." (Job 7: 21.)

However, a day is to come when those who sleep in the dust of the earth shall awake and Isaiah refers to such an awakening (Isa. 26: 19). Daniel was also told the same thing by the Angel (Dan. 12: 2). When Daniel drew near to the time he was to die, the words of the Angel were:

"Go and wait for the end; you shall rest in the grave and then rise to enjoy your share at the end of the days." (Dan. 12: 13, Moffatt Trans.)

Many other passages could be cited from the Old Testament clearly demonstrating that death was accepted by all the prophets of old to be a sleep, with the soul in a state of suspended

* See "Giants of the Darkness," DESTINY for November 1947; also the Appendix to *Study in Daniel*, \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

animation awaiting the day of awakening in the resurrection. Additional references to this fact will be found in "Valley of the Shadow of Death," *Documentary Studies*, Vol. I, as previously referred to.

Let us turn to the New Testament and see how it substantiates all that is declared in the Old Testament concerning the state of the dead. What did Jesus and His apostles have to say in this respect? We have two incidents in the life of Jesus which clearly corroborate what is stated in the Old Testament. The first was the maiden who had died. When Jesus reached the house where she lay, He said to the mourners:

"Stop wailing! For she is not dead, she is asleep." And they laughed at him, for they knew that she was dead. But he grasped her hand and called out, 'Get up, my child!' And her spirit returned and she stood up immediately." (Luke 8: 52-55, *Smith & Goodspeed Trans.*)

The second instance had to do with Lazarus who had died. Jesus said to His disciples:

"Our friend Lazarus has fallen asleep, but I am going there to wake him." The disciples said to him, 'Master, if he has fallen asleep he will recover.' Now Jesus had referred to his death. But they supposed that he meant a natural falling asleep. So Jesus then told them plainly, 'Lazarus is dead.' (John 11: 11-15, *Smith & Goodspeed Trans.*)

At the time of the crucifixion and resurrection of our Lord, Matthew gives an interesting account of the graves opening and many coming forth:

"The earth shook, the rocks split, the tombs opened, and many of the saints who had fallen asleep rose and left their tombs and after his resurrection went into the holy city and showed themselves to many people." (Matt. 27: 52-53, *Smith & Goodspeed Trans.*)

Referring to the resurrection of Jesus, Paul said:

"But now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15: 20.)

Later Paul states he is showing us a great mystery and then goes on to mention the resurrection and the translation, stating that there are those who will not fall asleep in death but who will be changed:

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incor-

ruptible, and we shall be changed." (I Cor. 15: 52.)

Speaking of the dead, Paul admonished the Christians:

"But I would not have you to be ignorant, brethren, concerning them which are asleep [dead], that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4: 13-18.)

Based upon the foregoing evidence, only one conclusion can be rightly drawn, which is that the reason death is likened to a sleep in the Scriptures is because there will be an awakening from it in the resurrection. But for each individual, the moment of death becomes the instant of resurrection, for where there is no thought, knowledge or understanding, there is no time. Both time and space between the day of one's death and the day of resurrection are completely bridged in sleep. When awakened, there will be no personal consciousness of the passing of time; the transition from life through death to resurrection will seem to have been instantaneous. For a greater development of this theme, see "Your World: The Span of Life" in DESTINY for July 1952 (pp. 247-8).

Even in the light of this overwhelming evidence, however, there are still some who do not accept what is taught in the Scriptures concerning the state of the dead, basing their objections on a few isolated Bible passages, a careful analysis of which will show them not to be a contradiction of the facts. One passage cited is Philippians 1: 23; another is I Peter 3: 18-20; a third is I Peter 4: 6. Let us take up each one of these in the above order, with their context, and see if there is any valid justification for their use to set aside the declarations of both the Old and New Testaments that death is a sleep.

Philippians 1: 23 is dealt with in "Depart and Be With Christ," *Docu-*

mentary Studies, Vol. I, page 383, as follows:

"The above title is taken from Philippians 1: 23, where the Greek word *analuo* is translated 'depart.' But the same word in Luke 12: 36 is translated 'return' in the statement, 'When he shall return from the wedding.' Is it not a little curious that the translators should render *analuo* 'return' in Luke, and 'depart' in Philippians? These are the only two places in the Bible where this word occurs.

"Paul said, 'For me to live is Christ, and to die is gain.' The context clearly shows that he was worn out with stripes and imprisonment; and felt to live was better for the Church, but to die and rest from his labor, was gain to him. He did not know which of these to choose, for he had no more desire for one than for the other, but he did have a desire to return (from Sheol) and be with Christ, which was far better than either to live and suffer, or die and be unclothed.

"There is not a text in the Bible that teaches, or even implies, consciousness in death. To claim that the man does not die, but only enters a higher plane of life, is in keeping with the original lie: 'Thou shalt not surely die.' It is a doctrine of devils, a doctrine held by a fallen Christian church, in common with all demon worshipers, and all other religions of the natural man. It has lowered Christianity to the level of each and all of the other religions of the world. There is no hope of a future existence or life apart from Christ!

"The truth of no future life, save through the resurrection, and of no immortality for the natural man, save through Christ, will sweep away this refuge of lies as proclaimed and taught by those who claim that in death man does not die."

The second passage reads as follows:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I Peter 3: 18-20.)

What are the facts set forth in these two verses? Jesus did suffer for the sins of the people, the Just for the unjust, dying that He might reconcile them to God. Then He was quickened; that is, made alive by the Spirit through the resurrection, when He came forth from the tomb. It was by this means; that is, by the *fact* of His resurrection, that He was able to witness to the certainty of judgment to come. That witness was made to the angels who had

failed to keep their first estate, sinning in the days of Noah, who are the spirits now in prison reserved for the day of judgment. Later Peter states:

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (II Peter 2: 4.)

Angels are called spirits (Ps. 104: 4; Heb. 1: 7 & 14) and it was to these imprisoned spirits that Jesus bore witness through His resurrection (not by what He *said* but by what He *did*), showing them that they must face judgment. Jude refers to these fallen angels as follows:

"And the angels which kept not their first estate [principality], but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.)

The nature of their sin is stated to be like that of Sodom and Gomorrah (see Jude 7). This irruption of fallen angels in the days of Noah was Satan's attempt to prevent the coming of the Seed of the woman as foretold in Genesis 3: 15. If he could accomplish this, God's Word would have failed and his own doom would have been averted. With the resurrection of Jesus Christ, that which Satan had sought to prevent when the death of the Saviour was accomplished was now brought about in glorious triumph and thus notice was served upon the spirits (fallen angels) that they could not escape judgment to come. Satan had lost the fight to prevent the accomplishment of the work of redemption, for Jesus had triumphed over him and over the grave. The literal rendering of I Peter 3: 19 is:

"By which also [that is, by His resurrection] he preached to the Spirits [fallen angels] in Prison [chained in darkness]." (Emphatic Diaglott, Wilson.)

The words "went and" in the King James Version are not in the original, as shown by this literal translation.

The third passage in the list is I Peter 4: 6:

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Peter 4: 6.)

In the first place, this verse is a clear illustration of the danger of taking a "text" out of its context. This passage must be considered in its own Scriptural setting, *with its context*, and in the

Smith and Goodspeed Translation it reads as follows:

"Since Christ therefore has suffered in our physical nature, you must also arm yourselves with the same resolve. For he who suffers in his physical nature has done with sin, and no longer lives by what men desire, but for the rest of his earthly life by what God wills. You have spent time enough in the past in doing as the heathen like to do, indulging in sensuality, passion, drunkenness, carousing, dissipation, and detestable idolatry. They are amazed that you no longer join them in plunging into the same flood of dissipation, and they abuse you for it; but they will have to answer for it to him who is ready to judge living and dead. This is why the good news was preached to the dead also, that, though they are judged in their physical nature as men are, they may yet live, like God, in the Spirit." (I Peter 4: 1-6.)

The deduction should not be drawn here that the Gospel was preached to them after they were dead, but to those who were then dead before they died so that they may be judged according to what they had done while in the flesh; that is, while they were alive. Peter states that both the living and the dead are to be judged according to the Gospel, but it would be unjust to judge anyone on the basis of the Gospel unless it had been preached to them. Therefore, those who were then dead heard the Gospel when they were alive and will be judged along with the living according to the deeds done in the flesh. And the judgment Peter refers to here is that which occurs at the resurrection. Jesus Himself makes very plain the relation of the resurrection to judgment:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28-29.)

Peter's exhortation was a soul-searching one to the Christians of his day, for he was talking to those who had abandoned their sinful way of life, of whom their former riotous companions were speaking evil. Peter was earnestly admonishing them to perse-

vere in their clean living, for, even though they would be "judged in their physical nature as men are" — that is, they would die — their mode of living as Christians would determine whether or not they will "live, like God, in the Spirit" — that is, in the resurrection. To them will come the glorious experience referred to by Jesus, who gave it the seal of certainty with His words:

"Verily, verily, I say unto you, The hour is coming, and now is [because He is the Resurrection and the Life], when the dead shall hear the voice of the Son of God: and they that hear shall live [in the first resurrection]." (John 5: 25.)

After all, why did Paul express himself as he did in the 8th chapter of Romans? Why did he say "the whole creation groaneth and travaileth in pain together" if not because there is one — just one — means of deliverance for it from the curse of death which has prevailed since Adam's fall — and that is in the resurrection! And why do we as Christians also "groan within ourselves, waiting for the adoption, to wit, the redemption of our body" except that we know our hope is not in death — it is in the resurrection! Paul had more to say on this same subject in another place:

"For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (I Cor. 15: 16-18.)

Let us always remember that the teachings of the Scriptures are never contradictory and when we find one verse, or even a few verses, which seem to be out of step with the declared facts, actually it is our comprehension of those verses that is faulty rather than the statements themselves. We must never set aside the truth as taught in the Scriptures — which is established by an overwhelming preponderance of evidence — because some one verse does not seem to conform with our idea of its interpretation. Inevitably, as in the specific case under discussion in this article, the apparent contradiction will quickly vanish when due consideration is given to the verse in question *in its context*. When a painstaking research is made in an earnest endeavor to clarify the subject with which the verse under consideration is dealing, a full understanding of what the Word of God says will result, for the truth never contradicts itself.

THE HIGH CALLING

By HOWARD B. RAND

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(Continued from page 334)

very foundation upon which the Futurists rest their case was shown by V. K. Van de Venter, Ph. M. in his booklet, *Some Errors of Futurism*,* to be absolutely unscriptural. Those who today accept this erroneous teaching have done so, in many instances, because of the academic standing of its advocates. They have failed to recognize that the scholarly attainments of an individual, or the prestige of a school — no matter how high — cannot, by merely sponsoring a doctrine, establish it as true when the evidence to prove its truth is non-existent.

Listed among the speakers who will be heard at the coming International Congress on Prophecy will be Dr. John W. Bradbury, editor of the *Watchman-Examiner*; Dr. Donald Gray Barnhouse, editor of *Eternity*; Dr. William Culbertson, President of Moody Bible Institute and many others who approach the interpretation of prophecy from the Futurist point of view and who are also in strong opposition to the proclamation of the Gospel of the Kingdom and the identification of the fifth or Stone Kingdom of Daniel as the Anglo-Saxon-Celtic peoples in the world today.

Mr. Van de Venter writes about Futurism in part as follows:

"Futurism was introduced into the Protestant Church by Samuel R. Maitland, a clergyman of the Church of England, from Romanist writers, chiefly from the Jesuit Lacunza, about 1830. Lacunza was born in Chile in 1731 and died in Italy in 1801. It spread with wonderful rapidity in England and from England to America. Note its present condition in this country.

"1) As far as I can learn, all the Bible schools in this country for the training of Christian workers are Futurist. Their courses on prophecy, studied by tens of thousands, both by attendance and by correspondence, are based upon this error. For many years said schools have sent out their graduates, who have never failed to indoctrinate all with whom they come in contact, and to fortify their minds against the Protestant interpretation of prophecy.

"2) With one possible exception, I know of no magazine on prophecy that is not distinctly and avowedly committed to the Futurist theory of interpretation. Other religious magazines and papers, not strictly prophetic, have published thousands of articles that advocate Futurism in its various phases; so much so that it is to be feared said readers in tens of thousands of cases never so much as heard the true and Protestant application of the various prophecies.

"3) The leading pastors of the principal Protestant denominations in our great cities, with rare exceptions, and many others who are pastors in village and country churches, are staunch advocates of this Futurist interpretation.

"4) For the past half century or longer a veritable flood of Futurist notes in Bibles like C. I. Scofield's and Commentaries like James M. Gray's, thousands of books on prophetic teaching, pamphlets, magazines, tracts, papers, sermons, etc., etc., have gone out to deceive their readers in the assumed and imaginary fulfillments of Futurism."

Can any sensible person give a satisfactory reason why Protestants should adopt a system of prophetic interpretation that ignores the historical fulfillment of prophecy and was, in fact, invented to prevent its acceptance? Yet, in spite of these facts, the Christian world and its leaders have devoted years to the propagation of this falsification of prophecy that has led many astray and, because of the illogical character of its prognostications, has discouraged

countless multitudes from pursuing a further study of prophecy.

Futurism may be defined as that interpretation of Bible prophecy which allows for a "parenthesis period" during the Christian Era, maintaining that all prophetic fulfillment is future following Christ's First Advent until just before His Second Advent. In this way they place the fulfillment of all the prophecies in Revelation following its third chapter in the future, also interpreting many symbols in a literal sense while spiritualizing that which is literal. This school of thought also refuses to recognize the truth concerning the race of the Book, stating that the Jews are the sole inheritors of all the promises made to the House of Israel.

In an editorial in DESTINY for May 1948, we commented upon a book titled *Light From Bible Prophecy*, written at the beginning of World War II and setting forth in detail the Futurist position as this school of interpretation viewed the future. We again refer to this book here because the leading sponsors of the coming Congress on prophecy highly recommended it. The theme of the book was the coming revival of the Roman Empire under the leadership of Mussolini. He was to become a great military leader and would meet Soviet Russia on the field of battle in Palestine. The Jews are represented as all of Israel in the world today and it is stated that they will rebuild the Temple which Mussolini as the Roman conqueror upon the white horse would desecrate. Mussolini was represented as biding his time on the banks of the Tiber, but who would finally invade Egypt and then march into Palestine.

It is only when men read the messages of the prophets with the key of understanding that they are able to unlock the secrets hidden in the prophetic portions of the Scriptures. That key is a knowledge of the identity of the House of Israel as separate and apart from the House of Judah, and a recognition of the fact that there are those who claim to be Jews of the tribe of Judah and are not "but are the synagogue of Satan." With this knowledge as a background, we were able to state in DESTINY for March 1939, a few months prior to the beginning of World War II, that the Roman Empire would never be rebuilt, giving the reason for this. Commenting upon the expected revival of that Empire we said in part:

"Suffice it to say that the whole futurist view regarding the revival of the Roman Empire rests upon a false premise. . . . We declare there is to be no future revival of the Roman Empire.

. . . The Dictators have come to power during the 15 years. Mussolini is not destined as one of those dictators to revive the Roman Empire, for that has already been done many years ago in the activities of the Papacy. But he (Mussolini) is destined to assist in the destruction of the present system. . . . Thus, there has been propagated an erroneous and dangerous doctrine which is largely to blame for blinding men to the truth of prophetic fulfillment. What a pity." (*Documentary Studies*, Vol. I, pages 399-402.)

Because we were well aware of the identity of the people of the Stone Kingdom; that is, that the Anglo-Saxon-Celtic peoples are the descendants of the Northern ten-tribed Kingdom of Israel, a fact that will not be recognized by the speakers in the above Congress, we stated in DESTINY for August 1943 in "Hitting the Feet of Clay":

(Continued on page 358)

* 10 cents postpaid. Destiny Publishers, Haverhill, Mass.

A Question of Authorship

THERE ARE three incidents in the life of Christ which have one unusual thing in common. This common denominator, so to speak, is that they are recorded — or one might say reported — by those who were not present at the occasions. These incidents are:

- a) The Temptation in the Wilderness. (Matt. 4: 1-11; Mark 1: 12-13; Luke 4: 1-13.)
- b) The Transfiguration. (Matt. 17: 1-8; Mark 9: 2-8; Luke 9: 28-36.)
- c) The Agony in Gethsemane. (Matt. 26: 36-46; Mark 14: 32-42; Luke 22: 39-46; John 18: 1.)

Obviously there was no one present during the Lord's Temptation in the wilderness. Peter, John and James were present at the Transfiguration, but they do not report the event. It is recorded by Matthew, Mark and Luke, the last two not even being of the twelve apostles. (Peter refers briefly to it in his Epistle, but it is in no sense a record.) These three report the Agony in Gethsemane. Although the Lord again took Peter, John and James with Him, He left them to go and pray. In the meantime they were overcome by sleep and knew nothing of what He endured. Though present they are not the recorders of that suffering. The recorders are the same as in the other two cases: Matthew, Mark and Luke.

In the case of the Transfiguration, it is possible, but not probable, that Matthew, Mark and Luke learned of it eventually from the three present. The case of the Temptation, with no one present, and the case of the Agony in Gethsemane, with the sleeping apostles unconscious of what was going on, offer an interesting problem.

To the scoffing unbeliever it provides an opportunity to say that the cases are an example of the creative imagery and mythological character of the Biblical writings. This is a position which has to be met and refuted.

The refutation lies in the numerics of the Bible so aptly expounded by the late Ivan Panin. Panin worked entirely from the Greek text as every Greek letter has a numerical value. He never undertook to apply the

science of numerics to the English King James Version of the Bible.

Of course, the English letters have no numerical value, but he gave us a clue as to how the English text might be treated. He said the number of times the name Moses was mentioned in the Hebrew Old Testament was not an even multiple of the mystic seven. But when the number of times it was mentioned in the Greek text of the New Testament was added to the number of times in the Old Testament, the sum was a multiple of seven. He also pointed out that each of the writers of the New Testament used a number of words not used by any of the others, in each case the total number of words being a multiple of seven.

With this treatment as a guide, an analysis of the three incidents given above was made from the English version, probably for the first time, with the following results.

In recording the Temptation in the wilderness, Matthew uses 22 words not used by the other two recorders. Mark uses 5 not used by the others and Luke 29.

$$22 + 5 + 29 = 56, \text{ which is } 7 \times 8.$$

In the account of the Agony in Gethsemane Matthew uses 23 words not used by the other two, Mark 28 and Luke 33.

$$23 + 28 + 33 = 84, \text{ which is } 7 \times 12.$$

In spite of the possibility of Matthew, Mark and Luke learning in the course of time of the Transfiguration from the three present, a similar analysis of that event shows the following. Matthew uses 32 words not used by the others; Mark 21; Luke 38.

$$32 + 21 + 38 = 91, \text{ which is } 7 \times 13.$$

If space permitted, the Greek text has greater possibilities due to the numerical values of the letters. At the moment this has not been developed. However, in the Greek text the total number of words used by all three recording disciples in the account of the Agony in Gethsemane is Matthew 196; Mark 180; Luke 114.

$$196 + 180 + 114 = 490, \text{ which is } 7 \times 70.$$

In the account of the Temptation in the wilderness, Matthew in Greek uses

By Victor Morris Tyler

26 words not used by the others; Mark 5; Luke 34.

$$26 + 5 + 34 = 65, \text{ which is } 5 \times 13.$$

In the account of the Transfiguration, Matthew uses 24; Mark 23; Luke 37.

$$24 + 23 + 37 = 84, \text{ which is } 7 \times 12.$$

The odds against the above being matters of chance or accident are so astronomically enormous as to be the equivalent of impossibility. The inescapable conclusion is that a Divine Hand guided the pen of everyone of the writers involved with the definite purpose of leaving evidence of that fact for those who look for it.

During many years' attendance at various churches I have never heard a sermon on any of the three great events which are the subject of this article. In view of the evidently inspired character of the narratives, the events described have each an unusual and important feature.

The outstanding feature of the Temptation in the wilderness is Satan's offer to Christ of all the kingdoms of the earth and the glory of them. He says, "for that is delivered unto me; and to whomsoever I will I give it" (Luke 4: 6). Our Lord does not deny that statement. He accepts it as a fact, but spurns the conditions of the gift. The significance of that seems to be entirely lost on the churches of all denominations and creeds today.

In the Transfiguration the outstanding feature is that the two figures who appear with Christ are Moses and Elijah; i.e., Elijah. Elijah was taken up into heaven in a chariot of fire. Moses was taken up into a mountain by the Lord. Like Elijah he was taken out of life by the special intervention of God. Jude makes an interesting reference to this:

"Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.' " (Jude 9.)

A footnote in *The Companion Bible* is of interest here:

"This dispute must have taken place after the death of Moses and his burial by

Jehovah, for 'death reigned from Adam to [until] Moses' (Rom. 5: 14). The devil claimed Moses for the death-state, but God raised him as representative of those hereafter to be raised, as Elijah of those to be caught up without dying."

It was these two, Moses and Elijah, who conversed with our Lord. En passant, our atomic physicists could give some thought to the Transfiguration, the light effects being close to those of atomic fission.

The outstanding feature of the Agony in Gethsemane is that, although

our Lord took Peter, John and James with Him, they were by overpowering sleep prevented from being witnesses to what happened. It is a fair inference that, as Satan in the wilderness is recorded as leaving our Lord "for a season," this was the end of that season and was Satan's last attempt to break Him down. There is no other incident which could be so construed. As in the case of the wilderness, angels came and ministered unto Him and strengthened Him — a very striking

parallel. Also, Christ exhorts His disciples to watch and pray lest they fall into temptation, as if temptation were very much on His mind.

Thus, we have the account of the Temptation in the wilderness, the Agony in Gethsemane, at which there were no witnesses, and the account of the Transfiguration, at which there were three witnesses who did not record it. All of this passes unnoticed today by those who should be most concerned about it.

(Continued from page 356)

"Italy will not be able to stand before the massed striking power of the Stone Kingdom as the mighty air armadas of the United States and Great Britain increasingly pulverize her airdromes and cities. The breaking-up process is on and Daniel declares that, when the stone hits the feet of the image, it will be followed by the final and entire collapse of the power of the image. Thus, the foreordained conclusion of the present conflict seals the doom of Germany."

Nearly a year after this was written, Rome fell on June 4, 1944 and we said in DESTINY for July 1944:

"'Rome has fallen' flashed over the radio June 4th as the announcement was made of the first of the capital cities of our enemies to be taken. This is but the beginning of good news, for the day is not distant when Germany herself will have to capitulate.

"The importance of the conflict in Italy had been lost sight of by many through the slowing up of that campaign during the past few months. But the Italian campaign is all-important, for in the invasion of Italy the Stone Kingdom of Daniel began to smite the image of the Babylonian Succession of Empires, whose head at the moment is represented in a revival of Babylonian rule and oppression in German Nazism."

Our deductions were corroborated by the outcome of World War II, for, based upon the knowledge of the identity of modern Israel, our findings proved to be correct.

But even though time has completely discredited the pronouncements of the Futurists, those holding to this view continue to propagate the errors of this school. Why they stubbornly refuse to accept the key that would unlock the door of understanding of prophecy for them is difficult to say, but because these leaders of thought in the Christian world now propose to call an International Congress on Prophecy to be held in this present crisis period, let us examine some of their statements in the inception of the crisis caused by World War II. The endorsement of the position taken by the author of *Light From Bible Prophecy* is perhaps as good an illustration as any of the type of

thinking that will have expression in the forthcoming Congress with some modifications.

The Moody Monthly, referring to the book, had this to say:

"All students of prophecy will want this book for their library, and they will find themselves frequently turning to it as they watch the unfolding of world events."

The Watchman-Examiner declared it:

"Of great value to Bible students. . . . A book which sheds much light on the terrific times in which we live."

The Sunday School Times proclaimed it:

"A priceless value to our generation. All who would be intelligently informed should read, and circulate it as widely as possible among their friends. One of the most valuable series of interpretations of Bible prophecy that has been published in our generation . . . a rich and classic contribution to our understanding of the 'more sure word of Prophecy.'"

The Sunday School Times has been particularly vehement in its attacks upon the proclamation of the Gospel of the Kingdom as it is associated with the identification of the Anglo-Saxon-Celtic peoples as modern Israel today. But let us look at the record. Twelve years have passed since the above appraisals were made of this book setting forth the Futurist views. Isn't it time for those who have held so long to this interpretation of prophecy to re-examine their position in the light of the fact that the passing of time has clearly demonstrated the utter bankruptcy of their position? Unless those who gather at this Congress are ready to recognize the identity of the people of the Stone Kingdom and the part they are even now playing in the fulfillment of the statements of the prophets, they will occupy the position the Pharisees held at the commencement of the Christian Era, who recognized that the time for the coming of the Messiah was at hand but who refused to acknowledge Him when He came.

In the release advertising the coming Congress the statement is made:

"Conditions seem to be saying to us that we are in the end-time of world history."

The uncertainty expressed by the words "seem to" clearly shows they are shepherds still asleep, although stirring in their sleep just a little. There is nothing to indicate an awareness of the fact that the night is far spent and the day is at hand. Can it be that the Lord has a specific purpose in their gathering together in their blindness for a conference as the Fourth Watch of the Night begins?

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(ECCLESIASTES 11: 1)

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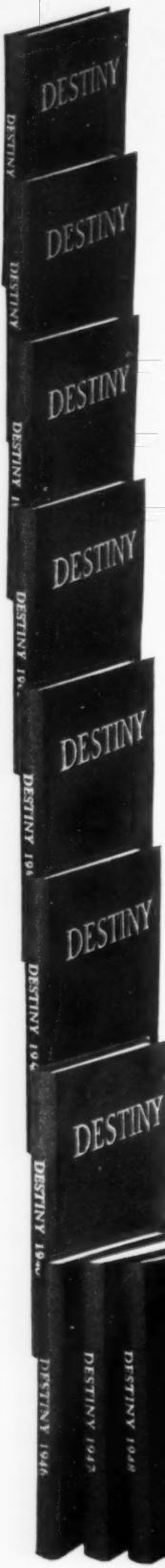
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